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ABSTRACT

Designed as a supplement to the classroom text, this unit contains 14 lessons on Chinese culture and society. Students are encouraged to compare the cultures of traditional and modern China as well as those of China and the United States. Materials are divided into two sections. The first section contains lesson outlines, including teaching plans, student activities, student handouts, and teacher background information. Topics covered include Chinese geography, the impact of geography on Chinese society, China's traditional religions, a comparison of Chinese and American world views, the Chinese language, education in traditional and modern China, traditional and modern Chinese art, the relationship between art and politics, the Chinese social order, communes, and Chinese economy. Student activities, many of which revolve around educational materials from the People's Republic of China, include conducting role plays, translating Chinese words, playing ancient and modern Chinese children's games, reading Chinese children's stories, analyzing and creating propaganda posters, learning Chinese calligraphy, holding a Chinese banquet, and creating a collage. The second section contains readings to accompany the foregoing lessons. Five appendices consist of a guide to spelling Chinese words, changes in the Chinese language, examples of Chinese art and calligraphy, Chinese landscape paintings, and a list of suggested resources. (LP)

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CHINA: PAST AND PRESENT

A SUPPLEMENTAL ACTIVITY UNIT ON CHINESE CULTURE FOR GRADES 7 - 12

by Lynn Parisi

SO 015 443

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INTRODUCTION

Too often, students meet the study of a foreign country with a set of cultural blinders which makes it difficult for them to understand or appreciate a society different from their own. In the case of China, such considerations as the people's seemingly exotic language, writing, and physical appearance create obstacles to students' acceptance of this culture. For many, preconceived notions about Chinese government and politics create an additional obstacle to understanding.

Offered as a supplement to the classroom text on China, the 14 lessons in this unit focus on several specific aspects of Chinese culture: art, education, traditional religions, language, social organization and values, and the impact of geography on the Chinese lifestyle. In so doing, the unit clarifies those aspects of Chinese society which are most difficult for students to identify with or understand.

From their Western perspective, students often have difficulty understanding how a people could live or prosper under communism. With this in mind, two approaches are adopted throughout this unit. By comparing historical China to modern China in these lessons, students develop an awareness of a certain pattern in modern China's development. They see how traditional Chinese attitudes and customs as well as historical circumstances lent themselves to the development of communism in that country. The Chinese communist system becomes more understandable, and less threatening, when students consider that it represents, in many ways, a logical reaction to historical conditions in China.

These lessons also encourage cross-cultural comparison. By comparing Chinese and American cultures, the student realizes similarities between Chinese society and his own and thus discovers a common ground for understanding. Although still foreign, the P.R.C. becomes less alien. Moreover, in examining differences which do exist between the two countries, the student must confront the idea that there are ways of seeing and doing things which are completely different from, but equally as valid as, his own. He sees his own way of life as just one of many options. He must consider his own ethnocentrism and is encouraged to re-examine his own ideas and his own culture.

Materials in this unit are presented in two sections. Section 1 contains 14 lesson outlines, including teaching plans, student activities, student handouts, and, where applicable, teacher background notes. Lessons 1 through 3 focus on understanding the relationship between Chinese culture and Chinese geography. Several concepts and customs fundamental to understanding the Chinese national character are presented. Through a comparison of several types of maps (climate, elevation, resources) students analyze the impact of geography on China's political and economic development, and acquire an understanding of the Chinese people's traditional respect for nature. In lesson 2, students identify the country's provinces and major cities and then, through a translation activity, become familiar with the Chinese system of naming. Lesson 3 compares Chinese and American world views and self-concepts through a study of each country's maps. From map study, students are introduced to the Chinese concept of the Middle Kingdom and are asked to consider the impact of this concept on China's foreign relations over time. In lesson 4, two games provide an introduction to Daoism, one of China's traditional religions.

The relationship between Daoism and the Chinese concept of man and nature is examined. Lesson 5 contains readings and a role playing exercise which help students understand Confucianism as a social and educational system as well as a religion. In a parallel lesson (8), students look at modern Chinese children's readers to analyze the social and educational values of communist China. Traditional and contemporary art forms are considered in lessons 6 and 9. Through analysis and comparison of past and present landscape paintings, students realize how a society's structure and values are reflected in its art. Lesson 10 continues this theme with an examination of political poster art.

Several activities designed to increase student understanding of the Chinese language are provided in lesson 7. By listening to a Chinese language tape, learning the basic rules of Chinese character writing, creating their own ideograms, and devising an ordering system for Chinese characters, students develop an appreciation for the logic of the Chinese language. In lesson 11, a comparison of the Chinese and American systems of ordering names and addresses provides a vehicle for further analyzing national concepts of individualism and social responsibility. Students play a Chinese children's board game in lesson 12 to learn about the organization and priorities on a Chinese commune. A comparison of commercial American board games and Chinese games provides insight into national values, education, and socialization. Through cookbooks and a Chinese banquet menu, students compare Chinese and American cooking, considering what each reflects about resources, economy, and standard of living. A final lesson, a collage project, provides a culminating activity.

The second section of this handbook contains readings to accompany lesson activities. Readings are designed so that they may be used in either of two ways. They may be distributed as a class reading assignment

which provides the necessary information for later activities, or they may be used as background reading by the teacher and assimilated into lecture and discussion.

Much of the material and information for this unit was acquired while in the People's Republic as a member of a U.S. Department of Education Fulbright program for secondary school teachers in the summer of 1980. I have tried to list sources where similar materials can be obtained in the United States. A note on terminology: all Chinese spellings are written in pin yin, the official romanization of the P.R.C. This spelling differs from the Wade-Giles system traditionally used in the West to translate Chinese and may cause some confusion when dealing with Chinese place names and people. An explanation of the system and chart of equivalent spellings are provided in the appendix. Finally, the term "modern China" is used interchangeably with P.R.C. throughout this unit and refers to the period from 1949 to the present. The term "traditional China" refers very broadly to China's entire previous history, particularly to the long, relatively stable succession of Confucian, imperial dynasties up to 1911. Because the Nationalist Period (1911-1949) was still characterized by traditional socio-economic organization and many traditional values, it is included under the term "traditional China".

LESSONS

LESSON ONE: INTRODUCTION TO CHINESE GEOGRAPHY

OBJECTIVES:

The student will be able to:

1. gain skill in reading and locating information on maps;

2. learn the basic geographic features of the People's Republic of China;

3. consider the effects of geography on a country's political and socio-economic development;

4. develop an awareness of the traditional Chinese attitude toward nature and the environment.

MATERIALS:

1. maps (handout #1)

2. textbooks or atlases

3. reading #1

PROCEDURE:

1a. On blank maps of China (handout #1), have students locate the country's major geographical features, including rivers, mountain ranges, desert, and surrounding water bodies. The following feature names may be written on the board: Gobi Desert, Kunlin Mountains, Plateau of Tibet, Himalayas, Huang Ho (Yellow River), Yangtze River, Xi Ho (West River), Mekong River, Pacific Ocean, Yellow Sea, East China Sea, South China Sea.

b. Using textbook or atlas, students should color the map according to geographic features (e.g., mountains , foothills, plateaus, lowlands).

2a. Using textbook or atlas as a guide, students should color a second map according to the climate areas of China.

b. On this climate map, students should locate 2-3 major crops and/or natural resources for each of China's climate regions.

3. Using these two maps for comparison, students should be able to reach a variety of conclusions concerning the physical environment's influence on China's development. Questions to guide discussion are:

a. Does China show a broad or narrow range of climate regions?

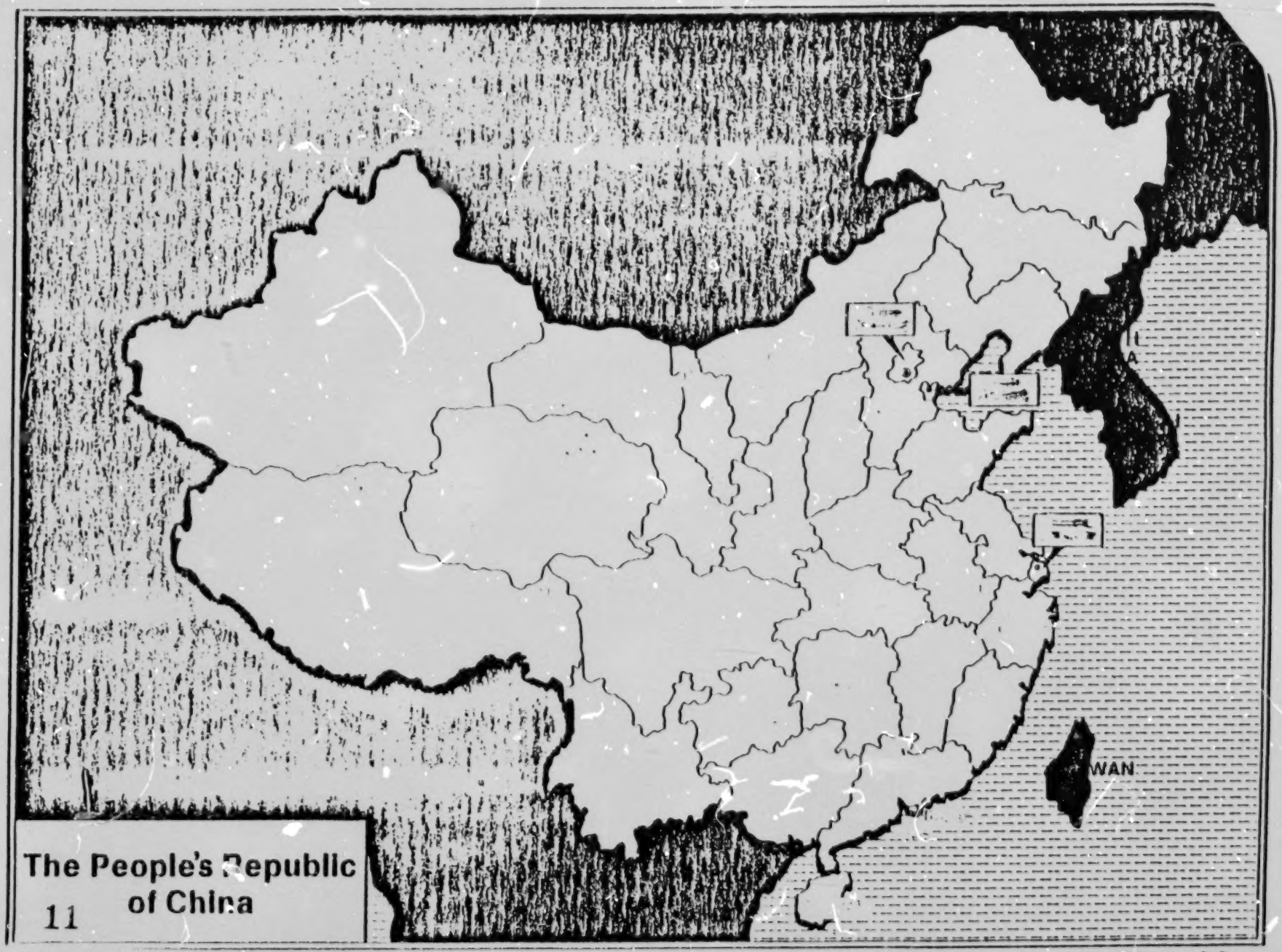
b. What factors might account for this range?

c. Which climate areas do you think would be most comfortable to live in? Which areas would be the least habitable? What geographic features are found in such climate areas?

d. Using a population map of China from your text or atlas, determine which areas of the country (north, south, east, or west) have the greatest concentration of population. What geographic features do these areas correspond to? What relationship, if any, do you think exists between geographic area and population?

e. Is the Chinese population evenly dispersed? What geographically caused problems can you see for the Chinese population?

f. What are China's chief agricultural products and natural resources? Are they evenly distributed throughout the country? Are natural resources located in inhabited or easily accessible areas? Based on agricultural production, where would you guess the most prosperous areas of China to be?



The People's Republic of China

11

12

LESSON TWO: POLITICAL GEOGRAPHY OF CHINA

OBJECTIVES:

The student will be able to:

1. develop map skills;

2. become familiar with the provinces and major cities of the People's Republic of China;

3. understand a logic in Chinese names;

4. develop an awareness of various ways a society's values are expressed.

MATERIALS:

1. textbook or atlas map of China

2. list of Chinese place names (handout #2)

PROCEDURE:

1. Using a textbook or atlas map of China, students locate the provinces and major cities of China.

2. Given a list of Chinese geographic words (handout #2), students derive the English meaning for Chinese city and province names. (Note that Chinese words in this unit are written in pin yin, and students may run into difficulty if their textbook uses a different translation system. See appendix for equivalent spellings.)

3. Follow-up discussion might compare the Chinese method of naming places to American methods.

   a. Can you think of examples of Americans naming their towns after a geographic feature or location?

   b. What other ways do Americans have of naming their cities or states? Give examples.

   c. Americans, and many other nationalities, often name places after their heroes as a means of honoring them. Yet the Chinese rarely do this, relying much more on geographic names. What might this indicate about the relative importance of the individual and the environment to the Chinese? What might it show about the relative importance of the individual in the United States and China?

HANDOUT #2: CHINESE PLACE NAMES

The physical environment plays a significant role in the lives of the Chinese people. One indication of this is tne way the Chinese name their towns and provinces for their geographic location or characteristics.

Below is a list of words often found in Chinese place names. Next to each word is its English meaning. Using a map of China, see how many city and province names you can translate into English. Most names will consist of two Chinese words together. For example Beijing= Northern Capital. Make a list of your words in the space below.

bei	= north	hu	= lake
dong	= east	ho	= river
xi	= west	jiang	= river
nan	= south	hai	= sea
shan	= mountain	jing	= capital
zhong	= middle	zhou	= region/state
guang	= wide	ling	= range
		shang	= on

LESSON THREE: CHINESE WORLD VIEW

OBJECTIVES:

The student will be able to:

1. compare different interpretations of factual information;
2. develop an appreciation of subtle ways a country's self-concept is expressed;
3. develop an awareness of different perceptions of global relationships;
4. realize that insights about one's own culture can be gained by studying another country.
5. understand the importance of the concept of the "Middle Kingdom" in China's history and world view.

MATERIALS:

1. any wall or textbook map of the world
2. world map printed in the People's Republic (handout #3) (These maps are also available in wall size editions from China Books and Periodicals, New York and San Francisco.See appendix.)
3. Reading #2: Chinese World View

PROCEDURE:

1. Distribute maps printed in China (handout #3). Ask students to examine the two world maps, the wall map printed in the United States (showing the Americas in the center) and the world map printed in China (showing the P.R.C. in the center). Students may write down any differences they notice prior to class discussion.
2. Discuss the differences in the ways these two maps present the world and the attitudes underlying these differences. Questions to consider are:
   a. What is the biggest difference you see between these two maps, i.e., where are the countries placed?
   b. What do you think this difference suggests about each country's perception of itself; about each country's idea of its relationship to the rest of the world or its importance to the world order?
   c. How do you think such ideas might affect their political interaction with each other?
3. Class reading or teacher presentation of material in reading #2.
4. Discuss how China's traditional self-concept might affect the P.R.C.'s political and economic goals today.

世界地图

LESSON FOUR: CHINESE RELIGION: DAOISM

OBJECTIVES:

The student will

1. learn about the Daoist religion;
2. consider common natural and human characteristics from a new perspective;
3. analyze a set of problems;
4. discover how other cultures have influenced his/her own.

MATERIALS:

1. Reading on Daoism (reading #3)
2. Worksheet: Discovering Yin an Yang (handout #4)

PROCEDURE:

1. As an introduction to the concepts of Daoism, have students play the game, "rock-paper-scissors". Students may already be familiar with this game under a variety of names. (See "Rock-paper-scissors" Teacher Background Information.)
   After students have played this game in pairs several times, ask for explanations of why one object beats another. This discussion should be followed by the explanation that this game is in fact a traditional Chinese game, based on ancient Chinese religious principles that students will be learning about in this lesson. Among Chinese children today, this game is a common method of settling disputes and picking winners, much as American children flip a coin or play "eeny-meeny-miny-mo."

2. Students may either read "Daoism" (reading #3) or listen while teacher explains the basic ideas of Daoism contained in the reading.

3. Have student play "rock-paper-scissors" again. Discuss why this game can be considered a Daoist game; how each object illustrates yin or yang characteristics. (see "Rock-paper-scissors" Teacher Background Information.) Questions for discussion might include:

   a. Decide whether each of the three objects in this game is "yin" (yielding, flexible, soft) or "yang" (hard, unyielding).

   b. Does a "yang" object always win the game? Why does a "yang" object sometimes win and sometimes lose?

   c. Does any one object always win the game? Does the winner always win by being stronger or more powerful?

4. Given a list of objects (handout #4), students identify yin and yang characteristics in common objects. Follow-up class discussion should examine students' reasoning.

"ROCK-PAPER-SCISSORS" TEACHER BACKGROUND INFORMATION

GAME DIRECTIONS: There are two players competing with each other. Each must pick one of three symbols: a rock, paper, or scissors. A rock is symbolized by a clenched fist; paper by a flat hand; and scissors by two fingers held out. At the count of 3, each player holds out one symbol, the winner being determined as follows: rock beats scissors, scissors beat paper, paper beats rock.

EXPLANATION:

Rock is yin= passive

Scissors is yang= hard and active

Paper is yin= flexible and pliable

None of the three objects is always the winner. In the reasons for winning lie part of the Daoist nature of the game. The rock does not beat the scissors by being stronger (yang). The rock really doesnt do anything: it is passive while the scissors where themselves down against it. The rock, by being passive, endures. The scissors beat the paper by being stronger and more active than the paper. In this case yang does win. Finally, the paper does not beat the rock by being stronger but by being more flexible and yielding, wrapping itself around the rock.

Each object has its match. Against one thing it will win, yet against another it will lose. This illustrates two fundamental ideas of Daoism: 1) In each object there are both yin and yang (passive and strong) characteristics. 2) It is often an objects passive characteristics which enable it to endure, or win, against stronger forces. Thus,

rock	vs.	scissors;	scissors	vs.	paper;
(yin)		(yang)	(yang)		(yin)

paper vs. rock.
(yin) (yang)

HANDOUT #4: DISTINGUISHING YIN AND YANG

The ancient Chinese philosopher Lao Ze taught that a peaceful, ordered society could be achieved if people would follow the example of the natural world. Through his observations of nature, Lao Ze decided that all things on earth contained two forces, yin and yang, which interacted to create a harmonious whole. Yin represented the passive, yielding, feminine characteristics of an object while yang represented its strong, active, and aggressive male aspects. Within each natural object, one element or the other, either yin or yang, dominates, giving that object its character or personality.

DIRECTIONS: For each of the natural objects below, decide if it is predominantly yin or yang in character, and list it under the correct heading at the bottom of the page. Be able to discuss reasons for your choices.

woman	rock	sand	wood
man	wind	ocean	mountain
earth	fire	storm	snow
grass	sun	soldier	panda

YIN	YANG
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

YIN-YANG ANSWER KEY (FOR HANDOUT #4)

YIN

woman- predominantly yin; could be interpreted as yang when giving birth

earth- passive, yielding, but productive, other forces act upon it

grass-- bends and therefore endures

wood

snow- can endure by changing forms, becoming water

panda- gentle, non-violent animal

YANG

rock- can be interpreted both ways. Passive but unable to adapt. Some elements are worn down against it (yin character, other elements wear it down.

fire- violent, strong, burns itself into extinction

sun

ocean- in storm, is violent and active, but also has a yin side-- calm seas

mountain- characteristics much like a rock

soldier- man at his strongest and most aggressive

storm

man

LESSON FIVE: CONFUCIANISM: SOCIALIZATION AND EDUCATION IN TRADITIONAL CHINA.

OBJECTIVES:

The student will:

1. learn the characteristics of traditional Chinese philosophy and social organization;
2. develop an understanding of the traditional Chinese value system;
3. identify sources of potential conflict within a value system;
4. analyze sources of traditional Chinese resistance to change;
5. compare cultural traditions of China and the U.S.
6. apply information and analytical skills.

MATERIALS:

1. reading on Confucianism (reading #4)
2. role play situations (handout #5)

PROCEDURE:

1. Have students read, or provide in lecture form, the basic information about Confucianism contained in reading #4. This should be followed by discussion. Possible questions to guide discussion are:
   a. What factors would make Confucius' idea of strict social order so important in traditional China? Consider what you have learned about size, population, geographic influences, and economics.
   b. What similarities do you see between the ideals of Daoism and Confucianism? Do you see any contradictions between these two beliefs? Explain what the Chinese meant by saying a man was a Daoist at home and a Confucian at work.
   c. What effect would the Confucian tradition of reverence for the past have on change in China? How do you think Confucianism may have influenced Chinese encounters with new ideas? With European traders?
   d. Which Confucian values would be at odds with Western values and behavior? What values would the two cultures have in common?
   e. Discuss the content of a Confucian education. How does the subject matter taught compare to subject matter of education in our country

both today and, say, in colonial times?

f. Do you see any values in Confucianism that would have helped the Chinese people adapt to the demands of a communist social and political organization? What incompatabilities do you see in the two systems of thought?

2. Dividing students into groups of 2-4, have them perform role plays of problematic situations that might have arisen in Confucian China. (handout #5)

Confucian Role Playing Key:

1. As subjects, the Chinese would be bound to obey the emperor as long as his laws were reasonable and justified. In this instance, the students should bring out the issue of whether the emperor's new tax is justified—is the price too high; is the war necessary?

2. According to Confucian relationships, the child always obeys his or her father.

3. Confucian Chinese placed a high value on learning, but this learning was confined to the Confucian classics-- to learning about the past so that one could model the present accordingly. A Confucian Chinese would have strongly disapproved of modern and foreign ideas that could disrupt the whole Chinese society. He would have disapproved of travel to a foreign country for much the same reason, as well as the fact that a son's duty was to stay with his family, helping to support them.

4. According to Confucian doctrine, the people were justifed in disobeying or even attempting to overthrow the emperor if continued natural disaster was taken to be a sign from heaven that the emperor was no longer fit to rule. (Mandate of Heaven)

5. Education in China would be based strictly on learning and memorizing Confucian classics. Education in the U.S. would be more diversified, involving the learning of history, as well as practical subjects like science and mathematics. In China, education would have been limited to the wealthy and would have been carried on by private tutors. American education was public and free. While both systems would have stressed obedience, Confucianism would have emphasized stricter reverence for the teacher.

6. The main points to be considered here would be the concept of a god, churches and organization, method of "worship", and ideas about the dead and afterlife.

7. In Confucian China, education was the one and only road to success. Moreover, a son never disobeyed his father.

HANDOUT #5: CONFUCIAN ROLE PLAYS

In this activity, the class will divide into small groups of 2-4. Within each group, students must assume the roles of Confucian men, women, and children in traditional China to act out one of the situations listed below. Groups are to act out the situation described as well as the reaction and discussion that would follow.

1. Your group is a village of peasants out working in the rice fields. The Imperial messenger arrives to announce that the emperor is raising your taxes to finance a new war. You must now contribute ½ your rice crop to the imperial government. Act out the village reaction to and discussion following this announcement.

2. At a family meeting, the father announces that his only daughter will marry an old man from another village whom she has never met.

3. In a confrontation between father and son, the young man tells his father that he has been reading books about European science and medicine and that he now wants to travel to a Western country to study these modern things.

4. Your group is a village of peasants who have lost their crops to floods for the third straight year. Discuss your choices of action.

5. You are a group of students, some Chinese and some American, discussing the difference between education in your two countries, e.g., courses, teachers, and rules. The year is 1800.

6. A group of Chinese meet a group of Christian missionaries for the first time. Explain and compare your two religions to each other.

7. In a confrontation between father and son, the son announces that he's not interested in studying and will quit school.

LESSON SIX: TRADITIONAL CHINESE ART: THE INDIVIDUAL AND NATURE

OBJECTIVES:

The student will:

1. develop an appreciation of traditional Chinese painting;
2. be able to identify characteristics of this Chinese art form;
3. analyze a traditional Chinese painting;
4. evaluate ways in which art reflects a country's lifestyles and values;
5. develop an awareness of art as a reflection of history.

MATERIALS:

A collection of traditional Chinese landscape paintings. Those from the Song and Ming dynasties are exemplary, but many from the Qing dynasty are also suitable. Several copies of landscape paintings have been provided in the appendix (D) of this unit but it is recommended that for better quality and variety, the teacher obtain a useable collection of pictures from the art books at the local community or college library. Ideally, each student or pair should have their own book with at least four specific paintings marked by the teacher for their consideration.

Handout #6: Chinese Individual and Society

PROCEDURE:

1. To introduce assignment, review some of the things students have learned about the Chinese and their feelings about nature. This should include reasons for their attitudes (their dependence on nature for livlihood), influences of Daoist and Confucian philosophies, the concept of the Mandate of Heaven, etc.

2. In pairs or individually, have students examine a number of Chinese landscape paintings (which you have marked previously) and answer the questionnaire (handout #6).

3. In follow-up discussion, students should pool their findings and draw conclusions about the themes of this traditional art form, other examples they have seen of these themes, and the relation of the art-work to major Chinese philosophies they have studied.

4. A supplementary follow-up activity might involve a similar analysis of American paintings and a comparison of the values, attitudes, and lifestyles each country's art represents. Special attention should be paid to the role of human figures in each country's art. What basic differences in cultural outlook does the interaction of man and nature in each country's paintings reflect? Where else in their study of China have students encountered evidence of such different cultural outlooks and behavior? Possible American painters to consider could include painters of the American West, such as Frederic Remington, George Catlin, Seth Eastman, Albert Bierstadt, and Emanuel Leutze as well as Winslow Homer, Thomas Eakins, and Thomas Hart Benton.

TEACHER BACKGROUND NOTES

Landscape watercolors were one of the dominant forms of artistic expression in China from the Song dynasty through the Qing. As products of a Confucian and Daoist society, these paintings exemplified the traditional Chinese view of the individual's place in the natural world.

This school of painting had several characteristics. The paintings conveyed the awesomeness of the Chinese environment. Tall, jagged cliffs, mist, and fog were common subjects. While human figures often appeared in these paintings, they were rarely the subject of the works. The way humans are portrayed is, in itself, a significant reflection of the society's values and self-concept. In traditional, Confucian China, the individual was not highly valued. On the contrary, the individual was considered a relatively small and unimportant part of the natural setting in which he found himself. It is exactly this relationship that the landscape artist conveyed when he included human figures in his paintings: the figures are usually small and indistinct, painted with just a few brush strokes. They have no individuality; their faces appear the same. And they are dwarfed by their surroundings.

The activity of these human figures is equally revealing of Chinese values. Very often, the activity represented is one that involves the individual with nature, but in a passive way. He is pictured contemplating the mountains or clouds, or a river. Or he is a solitary figure, reading poetry in a pavillion surrounded by mountains. At most, he is walking through the woods, or fishing alone. He is presented as the Daoist ideal: accepting of his place in the natural environment, he is content to sit back and appreciate nature's beauty and power.*

* Men being more important in traditional, Confucian society, they are pictured almost exclusively in the paintings having human figures.

HANDOUT #6: TRADITIONAL CHINESE ART: THE INDIVIDUAL'S RELATIONSHIP WITH NATURE

We can often learn a great deal about a society by examining the things that society produces, both its practical achievements and its art. We see in country's art a reflection of the things the people feel are beautiful or valuable, as well as a reflection of how the people see themselves.

In this exercise you will be the art critics examining some famous Chinese paintings to learn about Chinese society and everyday life. To see some things, you must look very carefully. After you have looked each picture over carefully, answer the questions below.

1. What are the subjects of your paintings?

2. Describe similarities you find in your paintings.

3. List three geographic (or natural) features you see repeated in most or all of your paintings.

4. Of the 3 features you listed above, pick 2 and describe each one's importance as a geographic feature in China's history. In other words, how did these geographic feature influence the Chinese people's lives in traditional times? (Think back to your geography lessons.)

5. Do people appear in your paintings? Analyze the people's role in the paintings by answering the questions below.

   a. How many people appear in each painting? Are they men, women, children or combinations?

   b. How big are the people in relation to the whole painting? Are people painted in much detail? Explain.

   c. Where are people located in the pictures?

   d. Describe briefly what the people are doing in each picture in which they appear.

   e. What man-made objects (e.g., houses) appear in the paintings?

   f. If there are buildings in your paintings, describe them.

6. In your opinion, what is the main subject or most important thing in the paintings you have examined, that is, what one thing gets the most detail and attention? What catches your eye first?

7. From your consideration of the human figures in these paintings, what can you conclude about the pasttimes of the people in traditional China? What did they spend their time doing?

8. From the paintings you looked at, which do you think carried more importance in traditional China-- people or the environment? Give reasons for your answer.

9. Which appears more powerful or controlling in these scenes -- the people or the environment? How does this relate to what you have learned previously about the demands of Chinese life and the philosophies of traditional Chinese people?

10. Describe the colors that are used in these paintings. How do the colors affect the mood, or tone, of the paintings?

11. How do the paintings make you feel? (relaxed, happy, serious, etc.) Explain how the paintings convey this feeling.

LESSON SEVEN: IT'S CHINESE TO ME: INTRODUCTION TO THE CHINESE LANGUAGE

OBJECTIVES:

The student will:

1. gain an elementary understanding of the Chinese language and writing;
2. learn simple Chinese words;
3. understand a logic to the Chinese writing system;
4. appreciate the complexities of a language system;
5. consider the relationship between language and other aspects of culture.

MATERIALS:

1. an introductory Chinese language tape (lesson #1 from any college program can often be borrowed from a college library or language department.) Tapes from commercial language programs such as Berlitz are usually available in community libraries).
2. Handout #7 (Chinese Conversation) is provided as a supplementary material in case a tape is unavailable. It does not convey the tonal quality of the Chinese language and should only be used as a visual supplement to a tape. Handout #7b, student activity.
3. reading # 5 on Chinese writing and pronunciation is provided primarily as a guide to the teacher.
4. Examples of Chinese calligraphy (Chinese writing as an art form) are provided in appendix C and may provide a useful visual aid when discussing the Chinese written language.

PROCEDURE:

1. Outline the basics of the Chinese written and spoken language as presented in reading #5. This should include information about the character- or ideogram -system, the four tones, and the stroke order.
2. Have the class listen to, and repeat after, an introductory tape from any Chinese language course. Such a tape usually consists of practice in differentiating the four tones and a brief conversation of 3-4 sentences.
3. To develop a sense of the complexity of the Chinese language, have students learn several Chinese characters and their pronunciation. A sample has been provided in handout #7.

4. Have students invent 15 characters of their own. Like the Chinese characters, these characters should try to convey an object or an idea through a picture that is relatively simple to reproduce. After students have finished creating their characters, have several put examples on the board and explain how they derived these characters. Students in their seats may want to guess the characters' meanings first. As a follow-up have the class write a brief story using English and their character words. Then have them trade papers to see if other students can guess the meaning of the characters.

5. Discuss the way words are ordered (alphabetically) in English and collect examples of the different times and ways we use this ordering system (e.g., telephone books, library catalogs and indexes, etc.) b) Give the class a list of 10 Chinese characters (handout 7b) and ask the students to try to devise a system for ordering these words. Remind the students that although each of these characters has a sound, that sound is no help in ordering the words because the Chinese person does not have an alphabet or list of written phonetics to convey those sounds. (For key, see follow up question #2.)

6. Follow-up discussion:

   a. Compare and contrast the Chinese and English writing systems. What problems do you think would be encountered in trying to learn to read and write Chinese? What advantages might there be to such a system? Do you think learning to read and write would be harder or easier with characters? Why?

   b. In English and other Western languages with a fixed number of letters, we can order all words by alphabetizing them. Consider the many things in the U.S. that rely on alphabetizing (libraries, dictionaries, phone books, typewriters). Without an alphabet, the Chinese developed their own system of ordering words. They put their words in order based on the number of lines, or strokes, in each character/word. Thus, the answer to activity #5, above, would be:

1. 一 (1 stroke)
2. 二 (2 strokes)
3. 三 (3 strokes)
4. 月 (4 strokes)
5. 文
6. 我
7. 美
8. 國
9. 媽
10. 媽

   Do you think this system would be easier or harder than our own? To get an idea, imagine that to look up an English word in the dictionary, you must count its letters!

   c. How do you think the Chinese writing system may have affected education in that country?

HANDOUT # 7: CHINESE CONVERSATION

A. Nǐ hǎo ma?
你 好 嗎?

How are you?
(literally, you are good?)

B. Hǎo. Nǐ xìng shén ma?
好. 你姓甚嗎?

Fine. What is your name?
(lit., Good. You are born what?)

A. Wǒ xìng _____ (Last name). Wǒ shì měi guó rén.
我姓 我是美国人.

I am_____.
I am American.

B. Wǒ shì zhōng guó rén.
我是中国人.

I am Chinese.
(lit., I am China person)

A. Zài jiàn!
再見!

Goodbye!
(lit., again see!)

THE FOUR CHINESE TONES

1st tone= high and level. Marked by ¯ .

2nd tone= rising note, like a question in English. Marked by ´.

3rd tone= falling then rising sound. Marked by ˇ.

4th tone= falling sound, like the last word in an English statement. Marked by ` .

Each character in Chinese has its own definite tone. If you pronounce it with the wrong tone, you've said a completely different word. For example:

wū = house
屋

wǔ= five
五

HANDOUT # 7b: ORDERING CHINESE WORDS

In English, we order all our words simply by putting them in alphabetical order. How do the Chinese order their language? Although they have a kind of phonetic alphabet now, it is a very new development and did not exist until the 1950's. They must have had another way. Below are 10 Chinese character/words. Devise a system for putting these words in order. The Chinese pronunciations have been omitted since, without an alphabet, the sounds would be no help in creating an ordering system.

1. 一 (English = one)
2. 月 (English = month)
3. 國 (English = country)
4. 二 (English = two)
5. 三 (English - three)
6. 我 (English = I)
7. 安 (English = peace)
8. 美 (English = beautiful)
9. 嗎 (English = ? question mark)
10. 媽 (English = mother)

LESSON EIGHT: EDUCATION IN MODERN CHINA

OBJECTIVES:

The student will:

1. learn about modern Chinese education;

2. compare and contrast education in traditional and modern China:

3. recognize education as a method of socialization;

4. analyze a set of learning materials from China;

5. consider ways his/her own society transmits attitudes and values through education.

MATERIALS:

Chinese children's books. The three included in this lesson are: Three Sweaters, Little Pals, and Two Peacocks. These are 3 of a wide variety of Chinese children's books written in English. While these were purchased in the P.R.C., books with similar themes are available from the Center for Teaching About China. See appendix.

Handout # 8: study questions for Chinese children's books

Reading # 6: Educational Activities in the P.R.C. (supplementary- this reading provides information on special programs for children in the P.R.C. - e.g., Young Pioneers, camps, etc.)

PROCEDURE:

1. After explaining that students will look for social values in Chinese children's books, divide the class into small groups. Each group will read one of the children's books and answer the questions concerning that book on the handout.

2. Each student group presents a brief report to the class on the story the group has read.

3. Through a brainstorming session, make a class list of the types of attitudes and behavior that are mentioned specifically in the Chinese readers. In class discussion, have students consider why these particular social or personal characteristics would be emphasized in Chinese communist society.

4. Other questions to discuss are:

   Does the class think Chinese children begin to learn positive behavior early? Earlier than American children? As a follow-up, conduct a library project where students look for signs of values teaching in American children's books. Compare the values/behavior.

HANDOUT #8: STUDY QUESTIONS FOR CHINESE CHILDREN'S BOOKS

We can learn what is important to a society by looking at the things it teaches its children. You will be given a small book, used in China to help teach English to children. In each of the books' stories, girls and boys are encouraged to act in certain ways. In a small group, you are to read your Chinese story and answer the questions about that story listed below. READ THE WHOLE STORY BEFORE ANSWERING QUESTIONS.

STORY #1: THREE SWEATERS (for very young children)

1. What time does Chin get up every day?

2. What grade is Chin in?

3. Why does Chin want to take all her sweaters to school with her?

4. Why does Chin think her friends will not have sweaters at school today?

5. What value is being taught by Chin taking the sweaters to school?

6. Why would this kind of behavior be important in any society?

   Why would it be especially important in a communist country? (hint: what are the characterisitcs of a communist society? How is work organized? What is the communist attitude about wealth, etc.?)

   In your study of modern China, what other examples have you seen of this social attitude?

7. In the picture on p.10, what type of transportation do the people use?

8. On p.11, what impression do you get of the children's attitude toward school?

STORY #2: LITTLE PALS (for very young children)

1. What three things do the children "LOVE"? (you must read the whole story)

   a. b. c.

2. What attitude is encouraged about attending school?

3. Name 4 of the subjects children learn at school.

4. In this book, there are 3 indications that children learn about communism and politics at school. What are these 3 indications?

5. What study habits are encouraged?

6. Describe three types of "labor" the children help with.

7. Why do you think a "love" of this type of labor is an important attitude for Chinese children to learn? (What are the demands of Chinese society?)

8. What personal habits are children encouraged to adopt?

9. If you look carefully at all the pictures, you will see at least 3 characteristics of Chinese society different from our own. Try to find all three and list them below.

10. Give three examples of Chinese children helping each other.

11. This story teaches Chinese children three important values (the 3 "loves"). Are American children taught the same three values(either at home or at school)? Give examples. What do you think are the 3 most important values American children are taught?

STORY # 3: TWO PEACOCKS (for older children)

1. How do the children feel about the army?

2. What "family relation" do they call all the soldiers?

3. On p.5, what reason is given for why the children like the soldiers?

4. What social behavior is stressed throughout the story-- that is, what activity do the children spend much of their time involved in and why?

5. Why do the children want to hatch the eggs?

6. Do Tai* people like Mao and the People's Liberation Army?

   Why?

7. According to this story, how would you describe the relationship that exists between minority people, like the Tai, and the central government of China?

8. Describe differences between the Tai customs and Chinese customs. (dress, homes, etc.)

9. Besides the gift, what other things do the children do to help the soldiers?

10. Why are peacocks important to the Tai people?

* Tai people are an ethnic minority in China, like blacks or American Indians in the United States.

Three Sweaters

Peking. Foreign Language Press

The alarm clock rings and Little Chin wakes up.

Chin turns on the radio and
listens to the weather forecast:
"Morning clear, afternoon cloudy,
evening strong wind."

She puts on her socks and shoes.
Why, isn't that Mum in the mirror!
She's at the clothes cupboard.

"What are you looking for, Mum?"
"A sweater for you to take to kindergarten.
It may be windy today."

"Give me all the sweaters in the drawer." Mum doesn't understand.

"Two new friends have come to our class, Ying and Ping. They're just as tall as me. We sit together. Ying can draw a star, Ping can build 'Tien An Men.' Their mums go to work early. They won't know about the wind."

Mum nods and smiles. She puts three sweaters into Chin's satchel. One is red, one is green and one is blue.

Chin is pleased and walks quickly to the kindergarten.

There the happy children sing, dance and learn to spell. After the noon nap, dark clouds gather and the wind comes up. Grannies and aunts bring sweaters or jackets for other children, but nobody comes for Ying or Ping.

12 13

Chin takes out her three sweaters: the red one for Ying, the blue one for Ping and the green one for herself. "Good child," says the teacher. "So little, but you already know about helping people."

LITTLE PALS

Foreign Language Press Peking

"We Love Cleanliness"

We brush our teeth

2

A clean handkerchief each day

3

Washing hands before each meal

4

Regular bathing

5

Washing clothes

6.

Sunning our bedding

-43-

59

7

Washing shoes

60

8

Hair-cut

61

9

Shampoo

62

"We Love Study"

Study well

Learn characters

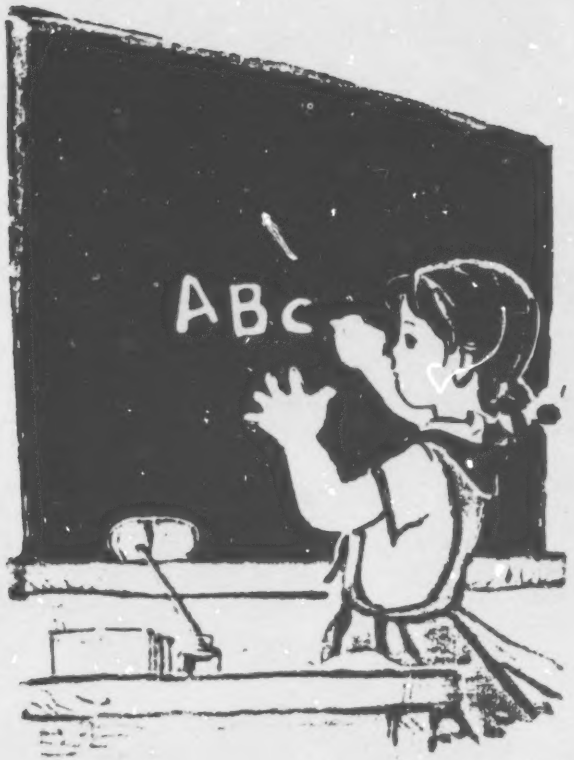
We learn the words:
"Long live Chairman Mao!"

Arithmetic on abacus

14

Learning about the earth

15



Foreign language class

16

Do homework carefully

17

We love revolutionary stories

18

Big character brush writing

19

Ask others what you don't know

20

Learn the phonetic alphabet

21

Reading the newspaper every day

22

Group study

23

Homework before play

24

"We Love Labour"

Nursing new sprouts

25

Cleaning our room

Mending our clothes

Shelling beans

Picking up every ear of rice

Two Peacocks

Two Peacocks

Written by CHEN WEI and PENG HUA *Adapted by* LIU CHI and others

Colour woodcuts by

CHIANG TIEH-FENG, CHIA KUO-CHUNG and WAN CHIANG-LIN

FOREIGN LANGUAGES PRESS PEKING 1975

THE RICE fields along the Lantsang River in China's Yunnan Province are rich with golden harvest. While the grown-ups are busy in the fields, a Tai nationality Little Red Guard, Yenla, goes with his little brother Hsiaotuan to help Grandpa herd cattle every day after school.

ONE DAY as the two boys are driving the cows home from the hill they see a cloud of dust along the road. People's Liberation Army men on horseback are heading for the village.

As YENLA and Hsiaotuan watch the mounted PLA uncles race by, they give a happy shout and urge Grandpa to hurry home so as to see them at once.

When they get home, Grandma smiles and says, "These PLA comrades are just like Lei Feng. They no sooner come to camp for the night than they're out in the fields cutting rice. Why, they haven't even fed their horses."

"WE SHOULD learn from Lei Feng, too," says Yenla to Hsiao-tuan. "Let's go and cut grass for their horses."

THE MEADOW is like a thick green carpet. As they swing their sickles through the grass, drops of sweat fall into it. Their baskets will soon be filled.

SUDDENLY Hsiaotuan cries out. He has discovered two large eggs in the grass. "Look, duck eggs!" he exclaims.

WHAT WILL they do with the eggs? The two boys can't decide. Then Yenla says, "Better hatch them. When the ducklings grow up, they'll lay a lot more eggs and when the PLA uncles come next time we'll give them a good treat."

WHEN THE brothers take the grass to the PLA uncles for their horses, the company commander shakes their hands and praises them.

YENLA AND Hsiaotuan call at several houses looking for a brood hen, but can't find one. Finally they go to Meihan's house and find Meihan feeding a speckled brood hen. The two boys shout for joy.

THEY RUSH home to get the duck eggs. When they tell Meihan their plan, she is delighted. The three carefully place the eggs among the others under the hen.

YENLA AND Hsiaotuan can hardly wait for the eggs to hatch and go every day after school to watch the nest.

ONE DAY they see Meihan squatting before her new little chicks, looking worried. The speckled mother hen is clucking merrily with her chicks pecking around her.

MEIHAN SAYS to Yenla and Hsiaotuan, "Too bad, the chicks have hatched and now the hen won't stay on the nest. What shall we do?"

98

MEIHAN AND Hsiaotuan shut the hen and her chicks up on the nest so the eggs won't get cold. Yenla runs home while they do this.

HE HAS suddenly remembered that his mother went to see Granny yesterday and may know if Granny has a setting hen. Yenla's mother says she did in fact see one at Granny's.

99

YENLA AND his brother go to Granny's at once and soon return with the hen.

THEY GO to Meihan's and the three take the eggs to the boy's home. They keep their coop shut tight and only let the hen out to feed her when they come home from school.

After some days the eggs hatch. The children are so excited that they keep picking up the little creatures, letting them stand on their palms and then putting them down again, while the worried hen circles round and round.

But the two little birds do not look quite like ducklings. And they are certainly not chickens. The children are puzzled. Finally they ask Grandpa.

GRANDPA LOOKS at the little birds closely, smiles and says, "Why, these are peacocks, my children! Birds of good fortune for us Tai people!"

GRANDPA TELLS the children the story. "Long, long ago a flock of golden peacocks flew here from the sun. They scattered their gorgeous feathers, making a paradise of silvery cotton and golden grain fields.

"THE PEACOCKS danced on the green grass and over the golden fields. Then they spread their tails like the lasses' flowered skirts and sang melodious songs to the accompaniment of the lads' flutes.

"THIS LEGEND expressed the hopes of the Tai people who were oppressed and exploited by landlords and bullies in the old days. They struggled on, always looking for the sunrise.

"AT LAST the sun drove the dark clouds away and the golden peacocks flew to the land of the Tai people. Chairman Mao sent the People's Liberation Army, and together we overthrew the bullies and landlords. The Tai people stood up and took the broad socialist road pointed out by Chairman Mao. Now our life is better every day."

THE THREE Little Red Guards love Chairman Mao and the PLA all the more after hearing Grandpa's story and decide to give the peacocks to the PLA uncles when they are full grown.

THE WHOLE village soon learns about the peacocks and everyone is concerned for the little birds. Yenla and his friends cut phoenix tail bamboo and build the peacocks a beautiful house.

LESSON NINE: THE PEOPLE'S ART: THE SOCIETY AND NATURE

OBJECTIVES:

The student will be able to:

1. recognize modern Chinese art styles;
2. compare and contrast China's present and past forms of artistic expression;
3. develop an awareness of ways a society draws upon its cultural inheritannce;
4. realize changes in Chinese values and lifestyle;
5. analyze art as a social and political tool.

MATERIALS:

1. handout #9: Modern Chinese Art Analysis Guide
2. examples of modern Chinese paintings. A collection of concemporary Chinese paintings have been included (handout #10) with this unit. However, for greater variety and clearer reproduction, the following may be available in the local library, or through mail order from China Books and Periodicals, New York, Chicago, and San Francisco (for complete address, see appendix): Peasant Paintings of Huxien County, Pictures by Chinese Children, and picture postcards of same.

PROCEDURE:

This lesson may be used as a companion to lesson #6 (traditional Chinese art), which follows the same format. Students examine modern paintings that draw upon the traditional landscape genre to discover how these adaptations of the traditional art form express China's changing values.

1. To introduce this lesson, review the main conclusions students drew from their study of traditional Chinese art in lesson #6.
2. Working in pairs or individually, students should consider 3-4 contemporary Chinese paintings and answer the questions on handout #9.

3. In follow-up discussion, students share their findings on modern Chinese art and draw conclusions about the art form's relationship to contemporary Chinese social and political standards. Possible discussion questions are:

   a. discuss the differences in the way people are portrayed in the contemporary and traditional Chinese paintings. How can you account for these changes, i.e., what has changed as far as Chinese values and lifestyle?

   b. In these modern paintings, is most of the human labor done individually or in groups? What does this suggest about modern Chinese attitudes about the individual's role in society?

   c. From the pictures you have studied, what changes can you detect in the way modern Chinese people relate to nature? (Does the individual seem to relate to nature alone or in a group? Does s/he take an active or passive role in the natural order? In these scenes, which seems to be exerting more power or control, the humans or the environment?)

TEACHER BACKGROUND NOTES

The peasant paintings used in this exercise represent a modern variation on the traditional Chinese landscape theme. Like the earlier paintings, these works have the natural environment as their setting, and deal with the individual's place in this environment. However, there is a significant difference in the way the people are portrayed. This difference reflects important changes in the Chinese people's attitudes about the interrelationship of man and nature.

In these paintings, the individual is no longer pictured alone or with one or two others in the environment. The emphasis in these contemporary paintings, like the emphasis in modern China, has shifted from "individual and nature" to "society and nature". Moreover, the modern Chinese does not greet his or her surroundings with passivity and contemplation. In painting after painting, human figures are pictured in strong, active groups working together. In their work, they are invariably solving the problems their environment poses,

or harnessing the environmental forces to their own needs. For example, people are shown digging irrigation ditches, damming rivers, and transporting soil. These paintings, with their bright, bold colors, are designed as vivid, positive illustrations of the realities and aspirations of modern Chinese society. In the P.R.C., hard work and cooperative effort are a necessity if that country is to increase its economic productivity and raise its standard of living.

Finally, there is a significant dimension of persuasion in these contemporary paintings. Whereas faces were indistinct in traditional paintings, it is difficult to miss the message of the bright smiles here: hard work is a joyful, rewarding task for these people, and Chinese society must be a happy one.

HANDOUT #9: MODERN CHINESE ART ANALYSIS GUIDE: THE SOCIETY AND NATURE

Your teacher has distributed examples of contemporary Chinese art. Through the questions below, you will examine these modern pictures in much the same way as you did the traditional Chinese landscape paintings to see how modern China's values and lifestyles are projected in its art.

1. What are the titles, if any, of your paintings?

2. Describe what each of your paintings is about.

3. Describe where things are located in your paintings. That is, what did the artist place in the front of the picture, in the back?

4. If your teacher has provided you with color pictures, describe the colors used in the paintings. How do the colors compare with those used in the older paintings you studied? How does this affect the mood of the picture?

5. Are there any people in these paintings? If so, about how many per picture?

6. How big are the people in relation to the rest of the painting? Can you see their faces? Do they look different from one and other?

7. Describe the clothes the people are wearing.

8. Are the people busy or relaxing? Briefly describe what the people are doing in each picture.

9. Describe the facial expressions on the people in your picture.

What do you think the artist might be trying to tell you by painting the people this way?

10. What differences do you notice between the way people are portrayed in the modern paintings and the way they were portrayed in the traditional pictures. Make a list of all the differences you notice.

11. What differences do you notice between the human activities represented here and in the older paintings you studied? Based on what you know about the values and needs of the modern and traditionalChinese society, how can you account for these differences?

12. These paintings were made by Chinese peasants and children about the life around them. Looking at these pictures, make a list of what you notice about:

    a. occupations in the P.R.C.

    b. the modern Chinese people's attitudes towrds work and leisure

    c. the modern Chinese people's attitudes about nature

    d. the values and goals of the Chinese communist society.

13. Like the traditional paintings you studied earlier, many of these pictures show people interacting with the environment. Describe in your own words the relationship between people and nature as it is pictured in these paintings.

14. How is the relationship between people and nature different in these paintings than in the traditional paintings?

15. Who looks more in control, the people or the environment?

16. According to these paintings, what are some of the good parts of Chinese life?

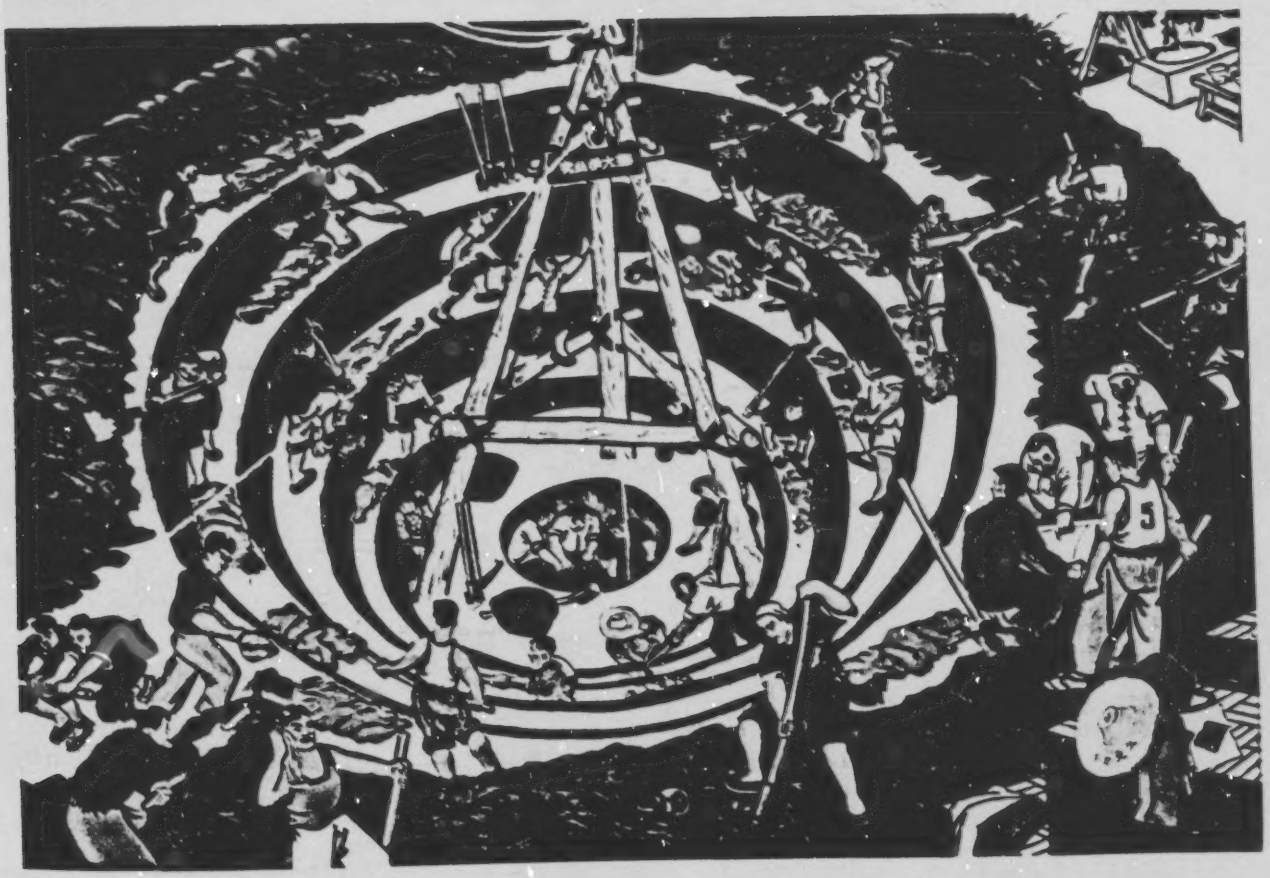
17. Looking at these pictures, do you notice them portraying any bad parts of Chinese life? If so, what are they?

18. What do you think these paintings say about life under communism?

Hsieh Kao-wa: The Fragrance of Rice over the Threshing Ground (detail)

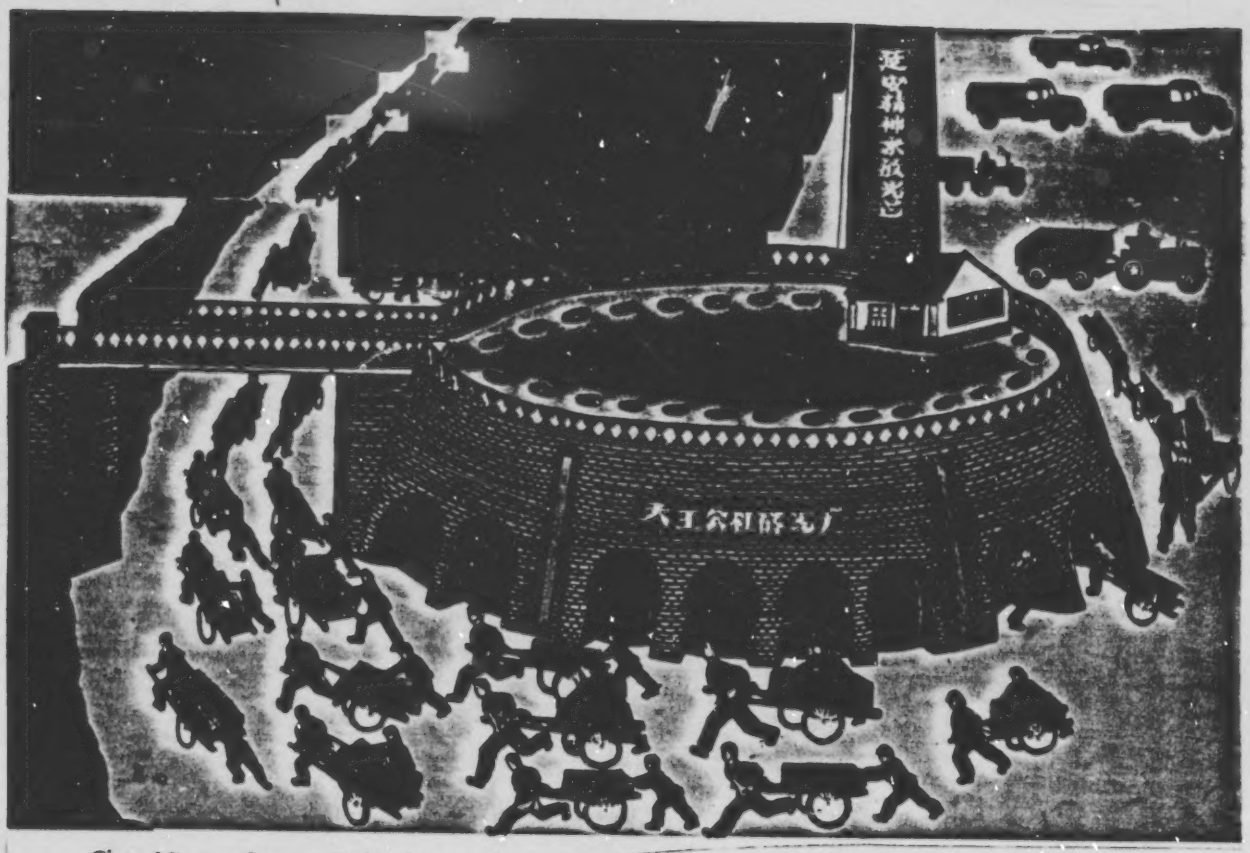
handout 10, p.3

Fan Chih-hua: Digging a Well



Chin Li-she: Everyone Helps in Building Each Other's Houses

handout 10, p.4

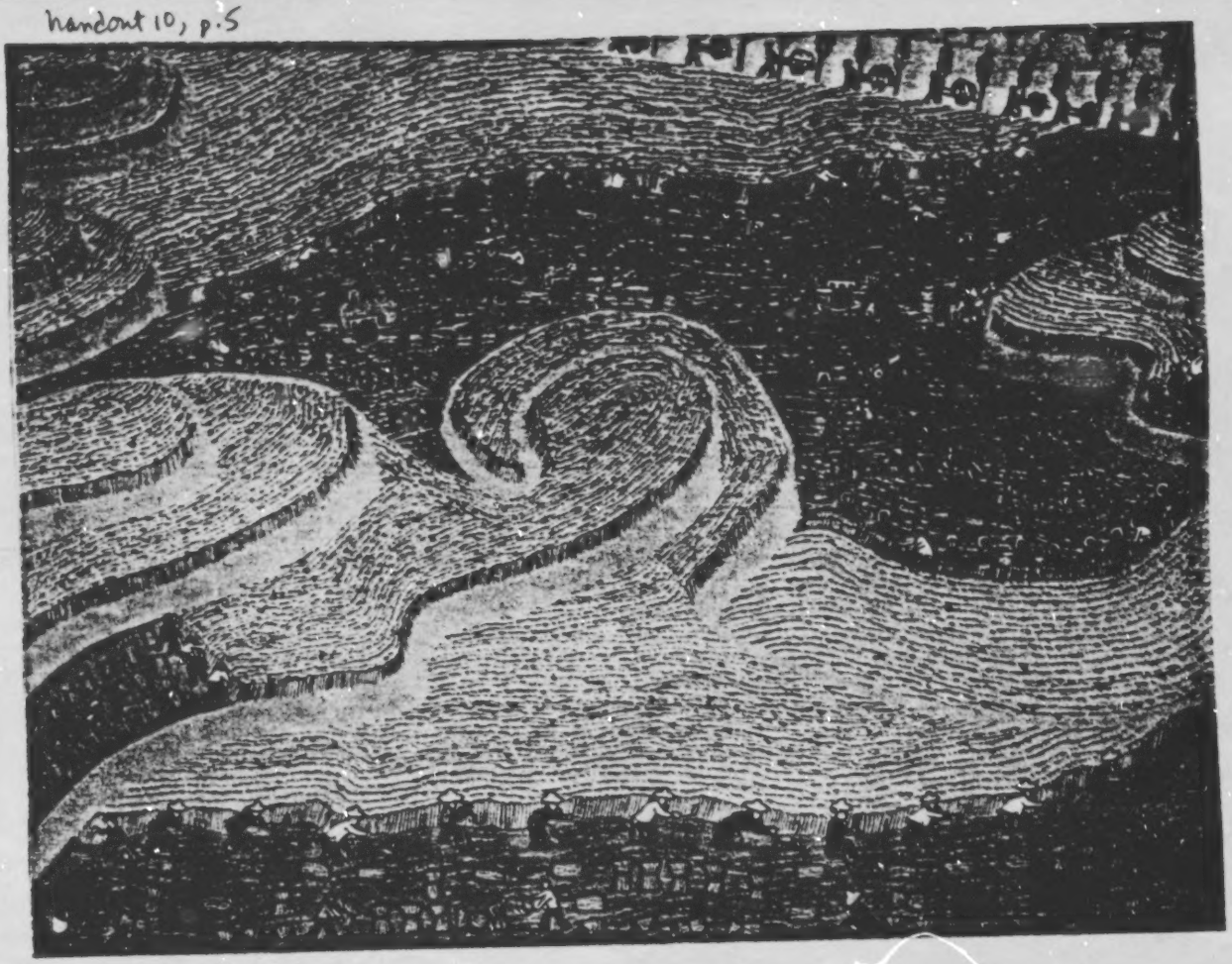


Chang Min-wu: Commune Brick Kiln

Changing Mountains and Rivers

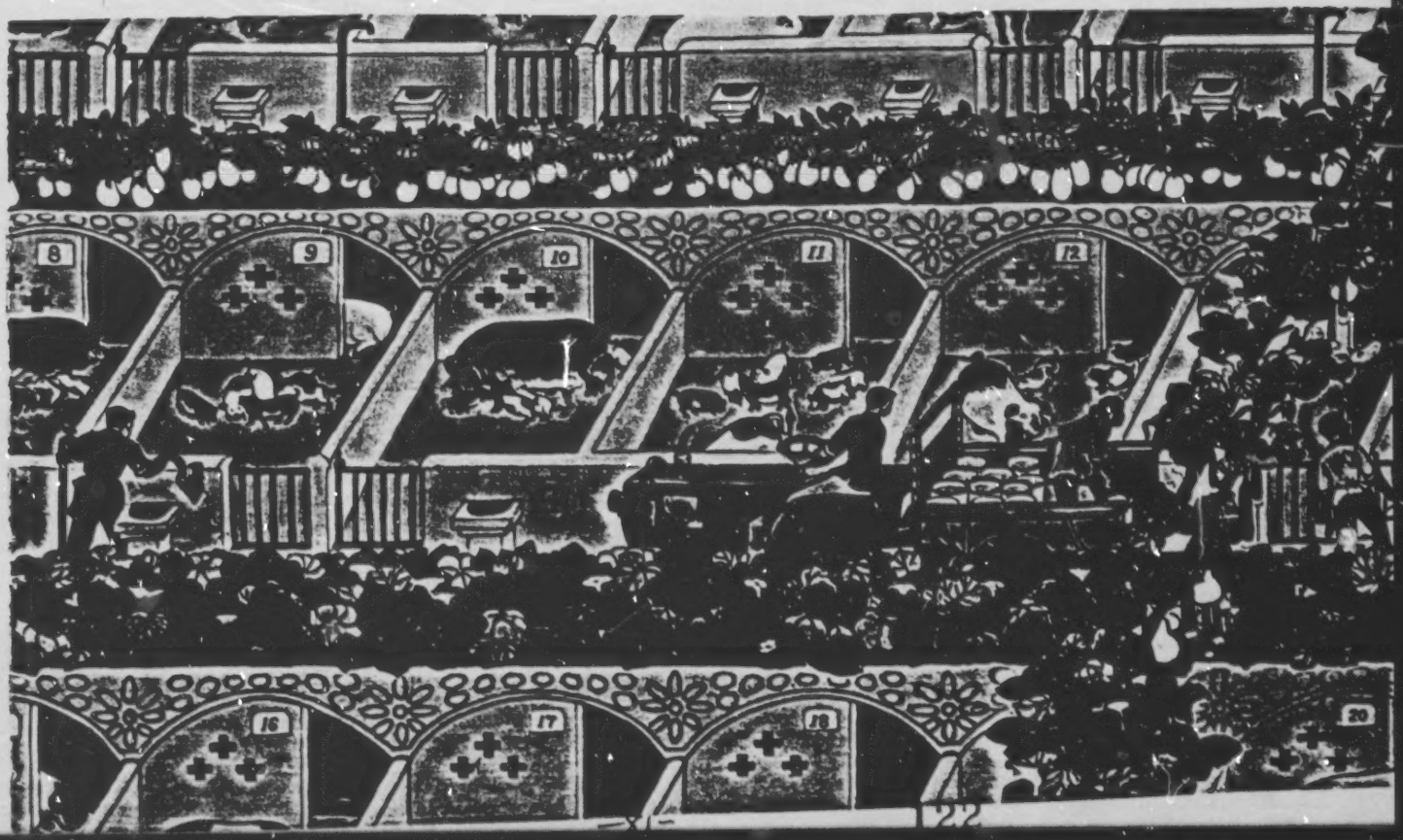
Li Chao-chung, boy, age 13

handout 10, p.5



Summer Harvest

Wang Wei-hsing, boy, age 15



LESSON TEN: ART AND POLITICS

OBJECTIVES:

The student will;

1. recognize different styles of Chinese paintings;

2. discover different functions of art;

3. realize a relationship between style and function of art;

4. recognize propaganda and analyze its functions;

5. evaluate changes in China's political policies and national goals as reflected in the country's official artwork.

MATERIALS:

P.R.C. political posters from the 1970's and 1980's. The following titles are provided: "Young Pioneers Study Hard to Achieve the Four Modernizations", "Study Marxism-Leninism Early", Chinese Workers Welcome Hua Guofeng", "Chinese Workers Struggle to Raise Production", "Children Study on the Commune", "The Chinese People Work Together For a Glorious Future", "All Chinese People Love Their National Leaders". (handout #11)

Handout #12: Poster art analysis chart

PROCEDURE

1. Through class discussion arrive at a definition of "propaganda". Determine students' preconceptions about propaganda by questioning the function of propaganda, the countries that use it, and positive or negative values attached to its use. For example, do the students know if the United States has ever used propaganda and/or for what purpose? What countries does the student associate with propaganda campaigns? (Is this a form of propaganda in itself?)

2. Divide the class into small groups and distribute a set of political posters to each group. Have students examine the poster collection and complete the chart (handout #12) as a group.

3. As a class discuss student findings. Possible discussion questions are:

   a. What activities are emphasized in these posters?

b. What types of people (age, sex, ethnic groups, occupations) are represented in the posters? How is each presented?

c. How many of the posters feature Chinese leaders? How are these leaders presented ? How are people reacting to their leaders? What message may be being transmitted about the relationship between the leaders and the people in modern China?

d. Were the students able to identify the messages and/or national goals and policies addressed in these posters?

4. Ask students to decide if these posters are propaganda and, if so, why do they qualify as such? What are the characteristics of propaganda? How does one recognize it?
5. As a short library or in-class activity, have students find examples of U.S. propaganda. Reproductions of World War I and II posters and Depression advertising are easily found in American history texts. The library should also have books of poster art. Have students complete the same chart for American posters.

6. Through class discussion, evaluate similarities and differences in the two countries' styles and uses of propaganda. If necessary, have class reconsider the definition they gave of propaganda at the beginning of the lesson.

FOLLOW UP ACTIVITIES

1. More advanced students should be able to examine the poster set provided and determine subtle shifts in Chinese national policy between the 1970's and 1980's. Have students divide posters into two groups based on their perceived messages. If students have had a lesson on the Cultural Revolution and its aftermath or Mao vs. post-Mao policies have them analyze these posters as reflections of these changing policies. (see teacher background notes.)

2. A supplementary activity for average classes might be to have students design their own political posters on a theme relevant to China now. Possible subjects: U.S.-China friendship, international relations or trade, modernization, national defense, or education. Students should keep in mind that their poster should have some of the characteristics of propaganda· it should present a point of view, convince and arouse people.

TEACHER BACKGROUND INFORMATION

In this lesson, students are presented with a different form of modern Chinese art, political posters. These posters are similar to the peasant

paintings in their reflection of Chinese values but unlike the peasant paintings, these are produced by government artists. Their specific purpose is to encourage the masses to follow current government programs and ideology. They represent not so much what people see in Chinese society as what the government wants to see. Toward this end, posters are widely publicized. They are common sights on walls of schools and public buildings and, occasionally, on huge public billboards. In all bookstores there are large displays of such posters for sale, covering every imaginable theme from public spitting to world friendship.

The posters in the student packet reflect the ideology of the Cultural Revolution as well as the immediate post-Mao period when policies were undergoing moderation.

The Cultural Revolution was a complex, chaotic period and is now condemned in China. Several characteristics of the period should be explained for students to understand the political posters of this period*. The Cultural Revolution (1966-76) was a period when the government was attempting to "purify" the ongoing communist revolution in China. The country underwent a national campaign to rid China of two dangerous groups- the unproductive, privileged, educated elite, and the people considered too capitalistic for a communist society. Education was disdained as unproductive Mao's Little Red Book, practically a bible, was one of the only books worth reading. All over China, schools were closed. Peasants and workers became the ideal, and students were sent to communes to learn manual labor. Teachers, doctors, and party members with "wrong ideas" were also sent to communes to be re-educated in communist values. As the instigator of the

* "Study Marxism-Leninism Early", "Study Mao's Red Book", "Coalition of Workers, Youth, and People's Liberation Army"

Cultural Revolution, Mao was worshipped. In the posters of this period, Mao is often pictured surrounded by throngs of people. Posters celebrated the labors of the workers and peasants, and youth who spread the gospel of the Cultural Revolution. People were portrayed in militant poses with aggressive expressions.

The second group of posters represents the beginning of the post-Mao era,* beginning with Mao's death in 1976. The government's ideology and goals in this period have shifted from revolutionary purity to national improvement and modernization for world competition. The government now realizes that little progress was made during the chaos of the Cultural Revolution. If China is to take a place among the world's powers must compensate for the time lost during the Cultural Revolution. The official goal of this post-Mao period is exressed in the "Four Modernizations" slogan. That is, China must modernize its agricultural production, industry, defense, and technology. In order to achieve this, education has re-emerged as a top national priority. Other priorities include international trade, and the normalization of international relations. These goals can be seen in the poster art of this period.

*"Young Pioneers Work Hard to Achieve 4 Modernizations", "Study Hard", "Chinese Workers Prepare for International Trade", "Chinese Workers Raise Production"

HANDOUT #11: P.R.C. POLITICAL POSTERS
"YOUNG PIONEERS STUDY HARD TO ACHIEVE THE FOUR MODERNIZATIONS"

P.R.C. POLITICAL POSTERS/ "CHINESE WORKERS WELCOME HUA GUOFENG"

P.R.C. POLITICAL POSTERS
"START STUDYING MARXISM - LENINISM EARLY"

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Start Studying Marxism-Leninism Early

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P.R.C. POLITICAL POSTERS
"CHINESE WORKERS STRUGGLE TO RAISE PRODUCTION"

P.R.C. POLITICAL POSTERS/ "CHINESE PEOPLE WORK TOGETHER FOR THE FUTURE"

"ALL CHINESE PEOPLE LOVE THEIR NATIONAL LEADERS" 133

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HANDOUT #12: POSTER ART ANALYSIS CHART.

Directions: Pick any 5 posters in the collection distributed to you and fill in the chart below.

POSTER TITLE	SUBJECT (what types or groups of people are pictured)	PEOPLE'S EXPRESSIONS	AUDIENCE (who is the poster aimed at)	GOAL/MESSAGE OF POSTER

LESSON ELEVEN: WHAT'S IN A NAME? THE CHINESE SOCIAL ORDER

OBJECTIVES:

Through an analysis of two everyday customs, the ordering of names and addresses, the student will:

1. learn how the Chinese order their names;

2. acquire insight into the ways a society's self-concept and values are reflected;

3. evaluate his/her own cultural definitions in light of an alternative logic.

MATERIALS:
reading #7: "What's in a Name?"

PROCEDURE:

1. Have students write down their full name and the full names of three of their family members, underlining the name by which each person is called. Ask students to tell the name by which they are commonly called. Ask students to try to explain why we order names the way we do-- given name first, family name last.

2. Have students examine the following Chinese names: Deng Xiaoping Mao Zedeng, Zhou Enlai, Hua Guofeng. Which is their family name; which their given name? By which name are these people commonly called? What is the difference between the American (and Western) ordering system and the Chinese system?

3. Have the students write their name and address as they would when addressing an envelope. Why do we order our addresses in the way we do? In other words, which information do we think is most important for the mailman? Looking at our addresses, describe how we place ourselves in our society-- i.e., describe the groups that identify us on an address.

4. Have students examine the following Chinese address:

People's Republic of China
Guangjou Province
Guangdong City
Da An Street
#2
Hua Erbai

How is this form of address different from ours? What logic have

the Chinese followed in ordering their addresses? Which information is the most important to them? Looking at this address, where do the Chinese see themeselves (individuals) in the social order?

5. Have students rewrite their names and addresses as the Chinese would.

6. Read, or discuss the information presented in, reading #5, "Whats in a Name". Possible discussion questions are:

   a. What evidence, besides names and addresses, have you seen to indicate that the Chinese think of their whole country— their "collective" self -- as more important than the individual?

   b. How does such thinking show a synthesis between traditional Chinese thought (Confucianism and Daoism) and modern Chinese thought (communism)?

   c. Which society, American or Chinese, has traditionally put greater emphasis on the individual? Give examples. How have these two countries' different concepts of individuality influenced the the directions in which they have developed?

LESSON TWELVE: COMMUNES: AGRICULTURAL ORGANIZATION IN THE PEOPLE'S REPUBLIC

OBJECTIVES:

The student will:

1. learn about Chinese farming;
2. develop an understanding of communist Chinese social organization;
3. analyze ways in which children become socialized;
4. compare and contrast his/her own society's values with those of another culture through an examination of each society's games.

MATERIALS:

1. reading # 8: "The 1953 Commune"
2. handout #13+14: "Year on a Commune" game board and translation sheet;
3. dice and 4 wooden markers for playing game

PROCEDURE:

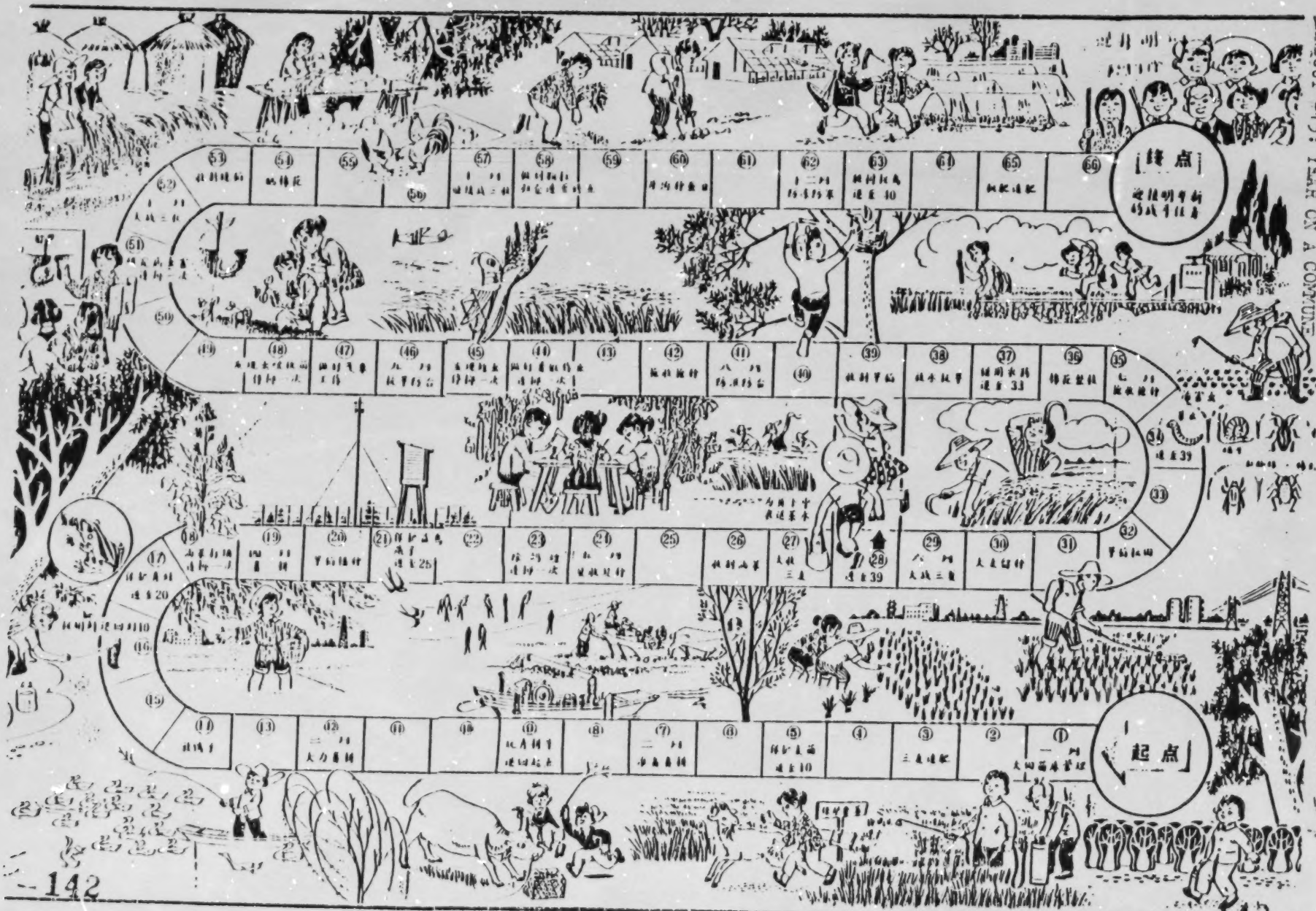
1. Have students read "The 1953 Commune" (reading #8) and discuss the characteristics of this type of economic organization: how does it work, what are the advantages and disadvantages of this system for the Chinese individual, for the economy of Chinese society as a whole, how are decisions made on a commune, how do communes exemplify Chinese communist values of cooperation?
2. In groups of four, have students play the Chinese children's game "Year on a Commune" and answer the accompanying questions.
3. Through class discussion, define the social values and behavior suggested in this game. Compare the values and behavior implicit in this Chinese game with values and behavior inherent in American children's board games. Suggested discussion questions:
   a. What would an urban Chinese child learn about communes by playing this game? (crops, organization, responsibilities, problems)
   b. What values are emphasized in the playing of this game? (hard work, cooperation, and sharing) Why are values such as these important to the success of a commune? Where else have you seen these values emphasized in your study of Chinese culture?
   c. Pick a popular American board game. Monopoly is an especially good example but almost any game will do.
      — Compare this game to the Chinese commune game. What type of actions are rewarded in each game? (students will need to have their games in front of them for reference) — e.g., Chinese

game rewards good deeds, cooperative effort, and hard work. American games often reward competitive spirit, strategy, and accumulation of material goods.

— What does a player have to do to win in each game? How do these two aspects of the game (rewards, criteria for winning) reflect differing social values and socio-economic necessities in the two countries?

— Compare the packaging and cost of the two games. (The Chinese game comes much as the students see it: a paper "board", dice, and 4 wooden markers, total cost $.20.) Does this suggest anything about the societies that produce and play the games? Which society puts more emphasis on entertainment?

— Can you think of any other American games which teach children our society's values? (competition, economic and social success, etc.)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HANDOUT #13 : YEAR ON A COMMUNE/TRANSLATION

Each player moves along the board according to the number s/he has rolled on the dice. Spaces are numbered 1-66. Those translated below are spaces with a special message or directions.

Space #1: January

3: fertilize the fields in January

5: children take good care of the wheat, move to space #10

7: February. Prepare for spring planting.

9: teased the ox, go back to space #1

12: March. Begin spring plowing.

14: take care of the ducks

16: punishment for catching tadpoles: go back to #10

17: children take good care of the frogs, move to space #20

18: time to cut back plants

19: April: time for spring plowing

20: sow early rice

21: children take good care of swallows, go to #25

23: for wiping out leeches, throw again

24: May: time for summer planting

26: harvest spring vegetables

27: harvest barley, wheat, and rice

28: go directly to #39

29: June: work hard

30: keep seeds of barley for next year

32: plow earth for fall rice

34: good use of insecticides, go to #39

35: July: time to harvest and plant

36: help plants grow properly

37: misuse of insecticides, go back to #33

41: August: harvest fall rice

44: study hard, throw again

45: grasshoppers harm the crop, lose 1 turn

46: September: store food for winter

48: children help repair tools, move to #49

51: learn to recognize harmful insects, throw again

52: October: prepare grain for food and storage

57: November

58: gather dropped grain. Good conservation practices

60: prepare the ground for winter

62: December: check the greenhouses

63: scared bird in nest, go back to #40

END: prepare for a new year

HANDOUT #14 : YEAR ON A COMMUNE WORKSHEET

This is a reproduction of a popular children's game from the P.R.C. Like many children's games for sale in China, it is simple and inexpensive, costing about U.S. 20¢. As with other Chinese games, it has a dual purpose: to amuse children while educating them. In playing this game, the Chinese child is exposed to the responsibilities and attitudes critical to the success of a Chinese commune, and in fact, of all Chinese society.

DIRECTIONS: Play the game once in a group of four. The rules are easy. Each player rolls the dice and moves along the "board" accordingly. A translation of the Chinese directions on the board will be provided by your teacher. As you play, notice the information given about Chinese communes in general. When you have finished the game, answer the questions below.

PART I: The Commune

1. What crops does this commune grow?

2. When is each crop planted?

3. Is there a season when no work is done or nothing is planted?

4. What animals are considered useful to the commune? Which ones are harmful?

5. What are some of the children's jobs on the commune? (Look carefully at the illustrations around the board.)

PART II: The Game

1. According to this game, what actions are rewarded on a commune? What actions are punished? Give specific examples from the game.

2. Are players rewarded (allowed to move up or skip spaces) for individual actions or group actions? Where have you seen evidence of this before in your study of China?

3. Which of the following social values do you think are illustrated in this game? Tell where you see them — that is, what space number and what direction exemplifies this value (e.g., space #39: feeding pigeons).

a. respect for physical labor
b. hard work
c. competition
d. individual recognition
e. respect for animal life
f. cooperation
g. wealth

Why would the characteristics you have noted be important on a commune?

4. Is there a reward for winning this game? How is the game won?

LESSON THIRTEEN: CHINESE FOOD— CHINESE ECONOMY

OBJECTIVES:

The student will:

1. learn about Chinese foods;

2. analyze certain characteristics of the Chinese and American economy through a comparison of Chinese and American foods;

3. consider what a country's eating habits may reflect about that country's lifestyles and standard of living;

4. develop an awareness of national attitudes toward economic production, consumption, supply and demand, and scarcity;

5. experience one aspect of Chinese culture first-hand.

MATERIALS:

1. A selection of Chinese and American cookbooks available from the local or school library

2. worksheet for comparing Chinese and American foods (handout #15)

3. Menu from a Chinese banquet for American guests (handout #16)

4. Reading #9, Chinese food— Chinese economy. This reading contains two parts. Part I summarizes differences in Chinese and American cooking and reasons for these differences and should merely provide review of what students discovered through their own analyses and class discussion. Part II presents new information— the comparison of Chinese and American attitudes about consumption and conservation. The teacher may wish to summarize this material in class lecture or assign a class reading.

PROCEDURE:

1. To introduce this lesson, ask students if they have eaten Chinese food and, if so, to describe the dishes they have tried. List dishes and ingredients on the board for later consideration. Ask students if they noticed any differences between Chinese and American foods.

2. Distribute Chinese and American cookbooks to students in pairs or small groups depending on the number of books available. Have students examine several main course and dessert recipes from the Chinese cookbooks first, looking for information on types of ingredients, methods of preparation, etc. Students complete part I of worksheet (handout #15).

3. Have the students compare American and Chinese main dishes and desserts

by completing part II of worksheet.

4. Discuss the characteristics of and the differences between these two countries' cuisines. Main points to draw out in class discussion are: Chinese foods' emphasis on vegetables, small portions of chopped or sliced meat, inexpensive meats and organs vs. American foods' emphasis on beef, large portions of meat, dairy products, etc. List on the board the basic ingredients from several recipes from each country. Ask students to detail which types of foods are missing from each country's recipes, which Chinese ingredients are unfamiliar to them, etc. In class discussion, have students try to account for the differences they have found in the two types of cooking. Have them consider things they already know about geography, population, resources, etc. This should bring out the points summarized in part I of the reading-- that poor agricultural conditions and a large population to feed have made the Chinese a frugal people. Food is prepared in such a way that it will feed as many people as possible. Foods that are costly to grow or raise are replaced by more cost effective foods in the Chinese diet.

5. Distribute copies of the Chinese banquet menu. In discussion, have students analyze what types of foods are used and why. For example, what parts of the duck are used? What is left out? How does this meal reflect a Chinese sense of economy, of waste? How would this luxury meal compare to an American "gourmet" meal? Describe an American gourmet meal and compare ingredients. Is the Chinese emphasis in this banquet necessarily on cost of ingredients? How about in an American banquet?

6. Through either a teacher presentation or a class reading of Reading# 8, and class discussion, examine the relationship between attitudes about food and Chinese and American attitudes about economy, and possible repercussions of these attitudes for the future.

7. As a follow-up project, plan and prepare a class Chinese meal. Working in groups, students chose a dish (appetizer, main course, desert, etc.) to bring to the class banquet.

HANDOUT #15: CHINESE FOOD; AMERICAN FOOD

Look at several main course and dessert recipes in the Chinese and American cookbooks your teacher has provided to answer the questions below.

PART I. Chinese meals, Chinese tastes

1. List the main ingredients from 3-4 Chinese main dish recipes. Which of these ingredients are unfamiliar to you?

2. What meats do Chinese seem to use most often in their cooking? You may have to do a quick survey of all the recipes in the main course section. Is any one meat used most often?

3. How are the meats prepared? (e.g., are they roasted, chopped, etc?)

4. What vegetables do the Chinese use most often in their cooking?

5. Which do notice more often in Chinese cooking, meat or vegetables? What reason can you think of to account for this? (review what you know about the Chinese economy, population, and geography to help you find an answer.)

6. Describe several Chinese desserts.

PART II: American food

1. Look at several main course recipes in the American cookbook. List the main ingredients.

2. What meats are used most often in the American recipes and how are these meats usually prepared?

3. Do the American main course recipes usually have a combination of meat and vegetables?

4. Do American recipes seem to call for more meat or more vegetables or an equal combination?

5. What differences do you notice in the most common meats used in China and the U.S.? Vegetables? What differences do you notice in preparation?

6. Look at several recipes for sauces in the two cookbooks. What differences do you notice in the ingredients.

7. If your cookbooks have pictures, look at how the different main course are served. What are American main courses usually served with? Chinese?

8. From your comparison of the two cookbooks, what would you describe as some of the staples of the Chinese diet? From the cookbooks or your own experience, what do you think are the staples of an American diet?

9. Compare recipes for American and Chinese desserts. What differences do you notice? Which country's desserts seem to be more fattening? More expensive to make?

HANDOUT # 16 : MENU FROM A CHINESE BANQUET

The menu below describes the courses at a Chinese banquet held to honor American teachers on an exchange program in China. The banquet revolves around "Peking Duck", a dish traditionally served in China for special occasions. When you look at this meal, try to think about what this banquet reflects about Chinese attitudes about food preparation and consumption.

菜单

MENU

FIRST COURSE: Seven Dishes

Stewed duck feet; pressed duck beak meat; duck stomach; sliced dark meat; sliced cucumber; sliced green pepper; rice

SECOND COURSE: Three dishes

Baked duck legs; duck liver; fried shrimp chips

THIRD COURSE: Three Dishes

Crispy fried duck skins; sliced white meat; Chinese pancakes; green onions; hot bean sauce
(in this course, each guest wraps the ingredients in the pancakes, which are then covered with the bean sauce)

FOURTH COURSE: Two dishes

White meat; duck brain

FIFTH COURSE: Dessert

tea; sliced fruits

北京烤鸭店

BEIJING ROAST DUCK

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LESSON FOURTEEN: VISIONS OF CHINA

OBJECTIVES:

The student will:

1. review what s/he has learned about China;

2. create a visual synthesis of facts and impressions of China and Chinese culture through a collage.

MATERIALS:

1. magazines, travel brochures, posters and any other available materials that might have pictures of, or information about, China; sufficent glue, staplers, scissors, wastebaskets for a class collage

2. an empty bulletin board

PROCEDURE:

1. To review and prepare for this culminating activity, have students brainstorm to list all their impressions and facts about China. One method is to circle the room, with each student contributing one fact about China that comes to her/his mind. Other students will expand on these.

2. Divide the class into 5 groups. Each group will be responsible for creating one of the following segments of the collage: images of geography, traditions, people and customs, economy, and cultural expression. Before students begin to work, discuss briefly what types of information and pictures might go under each category. You might want to set a required number of pictures/words per person or group.

3. After students have found all the articles for their collage, check to see that they know and can explain why they have chosen certain pictures or words.

4. Make the collage.

5. A possible follow-up activity is to have groups examine the sections of the collage they did not create, interpreting the images they find.

READINGS

READING #1

From class analysis of several maps, you have discovered some of China's geography-related problems. Despite China's large size, much of the country is unsuitable for cultivation or habitation due to geography or climate. For example, the Tibetan plateau, Gobi Desert, and lesser mountain ranges to the northwest make about two-thirds of the country uninhabitable. As a result, China's population traditionally has been concentrated in the eastern lowlands, along China's major rivers: the Huang (Yellow), Xi (West), and Yangtze. This is where the most temperate climate and fertile land is to be found. Thus, one of China's biggest problems has always been that, despite its total area, it has had to support a huge population on a small amount of land. China has suffered thoughout its history from severe overpopulation around its rivers which, in turn, has caused other social and political problems.

With so vast a population dependent on the river areas for livlihood, any serious fluctuations in these rivers were considered to be a serious menace to China's well-being. Drought or flood, and the crop failures these produced, wiped out large portions of the population. Many more people were left homeless, starving, and discontented.

Because of their dependence on natural phenomena, the ancient Chinese developed a sense of a special relationship with the environment, incorporating the workings of nature into their view of life and social order. Dependence on a peaceful physical environment was so great that the ancient Chinese tied their concept of political legitimacy to the whims of nature. They called their governing political doctrine "the Mandate of Heaven". According to this doctrine, which remained in practice

for almost 2,000 years, the emperor was chosen by heaven and would remain China's legitimate ruler as long as he pleased heaven. According to this belief, repeated natural disasters (years of flood or famine) were a sign of heaven's disfavor with the emperor. If the emperor was then unable to bring these disasters under control, it was proof that he had lost the mandate, or order, to rule. Thus, floods, droughts, and the social and economic chaos they caused were interpreted by the Chinese people as a sign from heaven to overthrow a failing government and form a new one. Throughout Chinese history, there is a cycle of natural disaster, the growth of a starving and discontented peasantry, and finally a rebellion which attempts (sometimes successfully) to overthrow the emperor and start a new government.

As you learn more about China, keep in mind the Chinese people's special feelings about nature and their environment. You will see evidence of it in Chinese art, religion, literature, and social and political values. In subtle ways, these attitudes have done much to shape the Chinese as they are today.

READING #2: CHINA'S WORLD VIEW

Americans are accustomed to seeing the United States in the center of world maps. Although we are not aware of it, we may come to think of our country in a particular way just because of the way it is represented on the map. We may take for granted that the United States really is the center of the world, in a manner of speaking. This notion is reinforced by perceptions that our country is very important-- in world power, world trade, and in keeping world peace. And we may assume that other nations see us in the same way.

It is probably suprising to learn that other nationalities view themselves in a similar way. That the Chinese also place their country at the center of their world maps is just one way they express their national self-concept. China's perception of itself as the center of the world has always been so strong that the ancient Chinese named their country Zhong Guo (中國), which translates as Middle Kingdom. What does this name imply about China's historical concept of itself?

To the ancient Chinese, the name Middle Kingdom was an appropriate and deserved title. For thousands of years, China was the central and most important country in its known world, which was Asia. Not only was China centrally located, it was also the largest, wealthiest, and most powerful nation on the continent. Because of its dominant position, China offered protection and trade in much valued goods to the surrounding Asian countries in return for "tribute". This tribute consisted of the lesser country's unswerving loyalty, its acknowledgement of China's superiority, and its continual presentation of gifts to the Chinese. Emissaries from these "tribute" countries were required to travel to Beijing at least once a year to pledge their allegience to the Chinese emperor and offer him gifts.

As a symbol of his own country's inferiority to China, each foreign representative visiting the Chinese emperor's court had to perform the ritual known as the "kowtow". In the kowtow, the foreigner was required to kneel nine successive times when entering the Chinese emperor's presence. Each time he knelt, he had to hit his head against the floor as a symbol of his subservience to the emperor. Countries that refused to kowtow or offer tribute to the Chinese were deprived of much needed trade and protection from the Chinese.

This tribute system of international diplomacy was practiced by China for close to 2,000 years. Then in the 1700's, Europeans seeking trade appeared in China. They threatened to disrupt the tribute system as well as China's time-honored self-concept.

As you may remember, Europeans had also existed as the center of their own world, which encompassed Europe, Africa and the Western Hemisphere. While Europeans were generally unfamiliar with East Asia in the seventeenth and eighteenth centuries, their experiences with the American Indians and Africans had led them to consider themselves the most advanced and important civilization in the world.

What problems can you predict from an encounter between these two cultures? What requirements do you think China would make before agreeing to trade with European countries in the 1800's? Based on what you have just learned about each area's self-image, how do you think Europeans would react to the kowtow? How would China respond to a refusal to kowtow?

The arrival in the Chinese emperor's court of Englishmen seeking trade marked the beginning of a long and difficult confrontation between China and the Western countries. Later, when you study this period, perhaps you will be better able to understand China's attitudes and difficulties if you

keep in mind that it was a struggle between two cultures with strong traditions of power, both believing themselves to be the center of the world.

READING #3: DAOISM

The Chinese had two major religions, Daoism (pronounced Dowism) amd Confucianism. Both differed from Western religions we know in that they did not worship a god and had no houses of worship or any formal organization. These Chinese religions were more abstract; perhaps best described as two systems of belief in the right way to live. Unlike the religions we are familiar with, these two Chinese religions were such that they existed side by side and even complemented each other. A Chinese could, and usually did, adhere to both religions at the same time. He believed that Confucianism guided him in his public life while Daoism helped him in his private life.

The name Daoism comes from the Chinese word "dao" (道), meaning "the path" or "the way". Used here, it refers to the way to live one's life. The religion is believed to have had its beginnings around 1000 B.C., developing from the teachings of a man -- perhaps real, perhaps imaginary -- named Lao Ze. In Chinese, this name means "old teacher" or "old sage". This was a very chaotic time in Chinese history, with no political organization or laws. There were frequent wars and uncontrolled banditry. Lao Ze travelled through the countryside, telling stories which offered people a way to deal with these troubled times.

According to Lao Ze and the Daoist beliefs he developed, all things on earth are divided into two complementary parts, called "yin" and "yang". Yin represents the passive, yielding, or feminine characteristics of an object, while yang represents its strong, active, and aggressive male aspects. Each object on earth is predominanatly yin or yang, but it is important to remember that it still contains both elements. Neither element can exist entirely alone. Thus,even

though an object might be mostly yin (yielding and feminine), under certain circumstances its yang or strong, active qualities would surface. And vice versa. An example is woman. To the traditional Chinese, she was the essence of yin -- passive and subservient in Chinese society. Yet, in giving birth, she became yang — strong, willful, and productive.

The essential principle of Daoism was to be passive, or yin. A person was to observe events around him but never take action or try to change the way things were. Daoists believed that adapting, or bending with the flow of events, was the best way to survive in an unpredictable world. This idea was based simply on Lao Ze's observations of the workings of nature. He gave the following examples. Grass and bamboo, which are yin, survive strong wind because they can bend with it. They are not uprooted or blown down. In contrast, a mountain, which appears hard and strong, is worn away by the elements pounding against it. Similarly, fire, which is so strong and powerful, quickly burns itself out.

Thus, Daoists sought to copy nature in their own lives. Yin was their ideal. Unlike our own modern society, in traditional China men tried to cultivate what they considered to be their passive, feminine sides. In traditional China, the perfect man was not the man of action but the scholar. His chief activity was to sit, to study, and to observe events. To surround himself by nature and lose himself in the contemplation of its mysteries was the Chinese man's chief relaxation throughout traditional times.

READING #4: A CONFUCIAN EDUCATION

The subject of education in traditional China can be summed up in one word: Confucianism. You know Confucianism as one of China's two ancient religions, but it is perhaps better understood as a detailed code of behavior towards both the living and the dead. Its beliefs became so fully integrated into the lives of the Chinese people that it became as much a practical political and social doctrine as a religion. To understand Confucianism's full impact on the Chinese, we will first look at the philosophy's main ideas, and then examine what these meant for education in traditional China.

Confucius was a contemporary of Lao Ze, living around 1000 B.C. Like Lao Ze, Confucius was a teacher who offered his students a system of order in a period characterized by crime and warfare.

According to Confucius, just as there was a proper order for all things in the universe, there was also a proper order to human society. He taught that this order could be achieved if every person knew his or her proper place, and upheld the responsibilities of that place. Through his definition of five basic human relationships, Confucius provided a guide for ordering both the Chinese family and Chinese society. These five relationships outlined the responsibilities and obedience of:

child to father,
wife to husband,
people to their emperor,
the emperor to his people,
the emperor to heaven.

In all familial relationships, the husband and father was the unquestioned

authority. The duty of all family members to respect and obey the male head of household was called "filial piety" and continued throughout a person's life.

While the husband was supreme within the family, he, in turn, was subservient to the emperor. All people had the responsibility of honoring and obeying their ruler. However, this responsibility worked in two ways. The emperor also had responsibilities to his people, according to Confucius. He had to protect them, insure their welfare, and above all, set good examples for them through his own actions. Confucius taught that if the ruler were honest, his people would also be honest, but if the ruler were corrupt, how could he expect anything different from his subjects? The emperor also had a responsibility to follow the laws of heaven. This was part of the concept of the "Mandate of Heaven" discussed in lesson one. If the emperor failed in his obligations, natural and economic chaos would ensue, and the people would have the right to overthrow the ruler. Confucius taught that if everyone upheld these 5 basic responsibilities, social and political order would prevail throughout China.

To further insure order, Confucius taught that several things were valued above all else in social interactions. The first of these was obedience; the second was reverence for age and tradition. Confucius taught that age brought wisdom. The older one was, the more honored his or her place in the family and society should be. An extension of this was the Confucian doctrine of ancestor worship: the belief that previous generations were always far wiser than the present one. Confucius preached that people should always look to the past and the way their ancestors did things as the example for solving contemporary problems. Because this Confucian reverence for age and tradition

dominated their thinking, the Chinese people resisted reform or modernization. Their strong adherance to Confucian teachings is a major reason that the Chinese people's social, economic, and political structures remained unchanged for centuries.

EDUCATION

Confucianization was an ongoing, informal socialization process. Chinese people absorbed Confucian values and norms of behavior from earliest childhood.

But formal education also revolved around Confucianism. Schooling in traditional China consisted of a long and arduous study of the fine points of Confucian doctrine, the sole purpose of which was to produce Confucian gentlemen scholars who would inherit and maintain a peaceful, ordered society. Basic study focused on the memorization of five classic books on history, poetry and Confucius' writings. These books provided a detailed outline of Confucian thought and action for every occasion. Students spent years mastering these books. In addition, they learned other skills considered necessary for a gentleman, such as the art of poetry writing and calligraphy.

From those who completed their education were chosen all of China's teachers and local and national government officials. Because they felt that only those men* most educated and most competent in Confucianism were fit to run the government or hold responsible positions, the Chinese established a system of national examinations through which all public offices were filled. First, local exams were held. The examination lasted several days, during which time the participants were locked in small cubicles. Each day they were brought food and a new section of the exam. They were tested on such

* education in traditional China was limited to males.

things as mastery of the five classics, recitation, poetry writing, and calligraphy* (artistic handwriting). Scholars who passed the local level test went on to take higher and higher level examinations. The most successful scholars from the provincial exams were eligible for the national exam, top scores in which would assure government positions and enormous prestige for the individual and his family.

Such an educational system had many egalitarian aspects. Any man could compete in the local examinations. And government positions were awarded on academic merit rather than family wealth or influence. In this way, the Chinese sought to insure a continuous supply of highly qualified men to run their government. However, if you consider the economic situation of most people in traditional China, you will realize that few families could afford education in the first place. As subsistance farmers, most families could not spare a single worker from their fields. Moreover, education was not a matter of attending a public school but of hiring a private tutor, a luxury few could afford. As a result, while education remained an ideal held by all Chinese families, it was a reality only for the wealthiest.

* See examples, appendix C

READING #5: IT'S CHINESE TO ME!

In China's written and spoken language, Westerners immediately see something that separates their culture from the Chinese. Both the sounds and the written word are so different from anything in Western experience. This reaction may form the basis for subsequent impressions of the Chinese as too different, too strange to understand. However, if students are offered an introduction to Chinese which dispels some of its mysteries, maybe they will be better able to encounter other differences between the two cultures with an open mind. The following are some of the fundamentals of the Chinese language.

A. Chinese writing consists of symbols called "characters", each representing an object or an idea. For example, 日 = sun. This character evolved from ⊙, which is a recognizeable picture of the sun. Some other examples are: 一 = one, 二 = two, 女 = woman, 安 = peace (a woman under a roof= a woman at home). Each character has a one-syllable sound. 日 = ri (reh), 女 = nu (new), 一 = yi (ē), and 二 = er (are).

B. Often, a single character represents one word, as shown with the characters above. Sometimes, two or more characters are joined together to form a single word. For example, 日本 = Japan (literally, sun country), 女人 = woman (literally, female person), 一月 January (literally, one month), 二月 = February (literally, two month).

C. While each character in the Chinese spoken language has a single syllable sound, it also has a specific tone, much like a musical note. In Chinese, each

character has one of four possible tones. You can hear and practice these tones by listening to an introductory Chinese language tape. In speaking Chinese, the tone is equally as important as the syllable sound in understanding what word is being spoken. For example, the four words below are each pronounced "ma", but each with a different tone.

$\bar{ma}$ = tone #1 (voice stays level)

$\acute{ma}$ = tone #2 (voice goes up, like a question)

$\breve{ma}$ = tone #3 (voice goes down, then up)

$\grave{ma}$ = tone #4 (voice goes down, like a statement)

Each of these words has a different Chinese character, so of course it's different meaning can be determined in reading. But the tone is the only thing that distinguishes one like-syllabled word from another when speaking. In this case;

$\bar{ma}$ = 媽 = mother

$\acute{ma}$ = 麻 = rope

$\breve{ma}$ = 馬 = horse

$\grave{ma}$ = 罵 = curse

Thus, to give a word the wrong tone when speaking is to give that word an entirely different meaning. Should you ask a storekeeper for $\breve{ma}$ instead of $\acute{ma}$, he will try to sell you a horse instead of a piece of rope.

D. Each character, of which there are 5,000 in the basic Chinese vocabulary, has a special order in which it must be drawn. For example:

ri = sun 丨 冂 口 日 ; nu: woman 一 ㇇ 女

1 2 3 4 1 2 3

yue = month 丿 冂 月 月

1 2 3 4

To draw the lines, or strokes, of a character in the wrong order is to make an incorrect character, even if it looks the same when it is finished. It's like spelling a word wrong in English. As in our spelling tests, Chinese students are tested on the correct stroke order of their characters.

READING # 6: EDUCATIONAL ACTIVITIES IN THE P.R.C.

As we saw in traditional China, education is one of the most effective methods a country has for socializing its people and passing on its beliefs attitudes, and values from one generation to the next. By basing education so completely on Confucian teachings, the imperial governments of traditional China were able to control their huge population more easily. The population's adherence to the Confucian principles of discipline and obedience insured order. For almost 2,000 years the Confucian emphasis on tradition suctessfully discouraged the growth of disruptive new ideas.

In modern China, Confucianism is no longer taught. In fact, it is condemnned as an ideology that kept China locked in the past. But while the substance of Chinese education has changed, the role of education as a chief socializing agent is much the same. China still has a totalitarian government responsible for governing a massive population. And it still uses education as a means of insuring a certain uniformity of thought, obedience, and acceptance of its communist ideology.

In modern China, education is a formal and informal process. It includes extracurricular activities and summer activites as well as school time. In all its aspects, Chinese education emphasizes the attitudes and values the child will need to become a useful and cooperative member of a communist society.

In school, Chinese children learn a wide variety of subjects, including history, geography, foreign language, sciences, math, and physical education. They also learn communist ideology in courses on politics, citizenship education, and ethics.

Outside of school, children participate in a wide variety of activities combining recreation with social and political education. All are provided free by the government. The most famous of these extracurricular activities is the "Young Pioneers", a club for 8 to 14 year olds. To become a member, a child must be nominated by his teacher as a good student and good citizen. He is then voted on by his classmates. Young Pioneers attend after-school meetings, working and playing together on special projects and hobbies. Members also are allowed special privileges and responsibilities. In one town, Harbin, Young Pioneers run a children's park and a miniature railroad ride. The Pioneers are responsible for driving the railroad, collecting tickets, and supervising other children.

Another special program for Chinese children is the state-run summer camp system. Because the government cannot afford to send all children, the privilege is extended as a reward for outstanding behavior during the school year. These camps are called "Three Goods" camps, and the children fortunate enough to attend are those who have shown "good study, good thought, and good health". These children are selected by a vote of the entire student body within each school. Each camp session lasts two weeks and combines a variety of games, hobbies, work projects, and political study. An important part of the experience is learning to live and work communally.

A final program for children is the "children's palace". Almost every city has a palace, temple or mansion once owned by the emperor or a wealthy family but converted by the communists into a recreation center for children. By taking a building that used to belong to a privileged class and making it available to all, the Chinese government hopes to show the children at least one important idea of communism. At the palaces, which

children attend after school, there are a wide variety of hobby classes and materials. Students can build working models of radios, airplanes, and boats; paint; study electronics; or learn musical instruments. If there are no adult teachers, older children help the younger ones. All materials, and membership, are free.

READING # 7: WHAT'S IN A NAME?

The way we write our names and addresses is one of the simple things we take for granted. Yet these commonplace customs are really indications of the way we identify and define ourselves. As such, they are also expressions of our society's norms and values.

In our names, we put the one most commonly used first. In western culture, it is our given names. This is what our friends call us. It becomes part of our personalities and our identities. The way we write addresses reflects the same logic. An address, of course, tells where an individual can be located. Its order corresponds to a series of increasingly larger and more impersonal groups the individual belongs to and identifies with. We identify ourselves first as individuals and then by our family membership. Next we tend to identify with a neighborhood and with our town. More generally, we define ourselves as members of a particular state.

The Chinese write their names and addresses in the reverse of ours. The order they have chosen is, likewise, a logical reflection of the way the Chinese define themselves in the world. To the Chinese, the most important part of one's personal identity is not his or her self but the family he or she represents. Thus, the Chinese write their family names first, their given names last. (For example, Mao Zedong Deng Xiaoping) An individual is called by his or her family name even by close friends. One's given name is used only within one's family.

Perhaps even more indicative of their self-concept is the way in which the Chinese order their addresses. They list the country first, followed by the province, city, street, and finally, the person's name. This ordering is characteristically Chinese. It corresponds to the thinking of a communist

society: a person should see himself or herself in terms of nationality -- his or her country's needs— first and in terms of his or her individuality and needs last. Yet it is also a sense of order inherited from an earlier, Daoist tradition when a Chinese individual saw himself or herself as the smallest and least significant part of the natural order.

READING # 8: THE "1953" COMMUNE

Feeding its 900,000,000 people is one of modern China's constant concerns. To meet this need, the government of the People's Republic developed a national system of agricultural production known as the commune system. Simply speaking, a commune is a large rural area whose inhabitants all work together in agricultural production. All of rural China is divided and organized into communes, each responsible for the production of certain crops decided upon by the government. But the commune system in China is much more than a system of farming. It is also a political and social system which embodies the basic principles of communism.

To see how this system is organized, we will look at one commune, the "1953" commune located outside Shenyang city in northern China. "1953" gets its name from the year in which its land and people were first organized along communal principles. As with the rest of China, "1953"'s transformation into a commune was a long process involving several steps. At each step, the people became more and more adjusted to the ideas of sharing work, tools, and profits.

For "1953", communization took eight years. The first step took place in 1948 when the Chinese Communist Party won the land in northern China from the Nationalist government in the Chinese civil war. At that time, the communists took all the large farms from rich landlords and divided this land among the poor peasants who had previously owned nothing.

In 1953 the government organized all peasant farms into "production units" of 20 to 30 farms each. This was called an "elementary cooperative". At this stage peasants still owned their own land and tools. However, all their

harvests were pooled into one big harvest for the whole production unit. The government then redistributed the produce to the peasants according to how much land and how many tools each family had contributed to production. In this way, the peasants became accustomed to the idea of working toward a common harvest.

In 1956, the commune was reclassified as an "advanced cooperative". At this stage, land and tools were no longer privately owned by each family. Instead, they were owned collectively by the whole commune. When the government collected the harvest at this stage, produce was redistributed according to how much labor each family had contributed. The significant change from an elementary cooperative was that family wealth (tools and land) was replaced by family effort in determining their rewards.

Today, "1953" is one of 106 communes surrounding Shenyang city. The quantity and variety of crops each of these communes produces annually is determined by the needs of Shenyang city. Each year the city government submits a production plan to each commune. The commune governing committee, comprised of elected representatives from each work team, then votes on whether to approve this production plan. It is "1953"'s responsibility to provide Shenyang's markets with vegetables, grain, and pork. The unit price the commune receives for each of these commodities is determined annually by the national government. While some of China's communes also have small factories, "1953" does not. Decisions such as these are made by the national government according to its assessment of local needs.

"1953" is not just a big farm. It is a huge, spread-out unit, like a rural city. It has a population of 60,000, one hospital, 3 high schools, and 6 shopping areas. Because it is so large, "1953" is divided into 17

smaller units, called "production brigades". Each brigade has an organizational headquarters, its own primary school, and a medical clinic. Each production brigade, in turn, is also divided into smaller units, called "production teams". At "1953" there are 86 such teams. These teams correspond most closely to what we think of as individual farms. Each team lives and works together and is responsible for a certain area of land and a certain amount of production. Within the teams, each family must make a specific labor contribution (determined in number of hours) based on the number of workers in the family. Usually, a household will have two or three workers: the parents and occasionally a grandparent or older child. Children under 16 years old may help their families meet their work quotas, but they are not required to do so. At 16, if children do not continue their schooling, they become commune members.

Each worker is paid a certain amount for his communal effort. At "1953" the average income is 240 yuan per person per year *. In addition, each family at this commune may have a private vegetable plot where they can grow food for themselves or for sale to the city. Each family usually has its own savings account. In addition, the commune as a whole has a savings account used for communal needs: government projects, recreation facilities, farm equipment, etc. All facilities on the commune-- hospital, recreation, etc. -- are free services to commune members.

"1953" is a successful commune. Through their cooperative efforts, its members have increased some aspects of production six times since 1958. In the same time period their average yearly income has quadrupled.

The commune is important to modern China on a number of levels. On the one hand, it is through this system that China has reached a level of production where it can successfully feed all its people. In another sense, the commune is the symbol of hard work and cooperative effort that characterize Chinese communism.

READING # 9 : CHINESE FOOD

PART ONE

A country's "cuisine" -- what the people like to eat and how the food is prepared -- can be a useful tool for learning about that country. On one hand, it is an indication of the type and variety of foods that country can produce. It is also a reflection of the society's standard of living. Finally, a people's attitudes about food tend to reflect their attitudes about consumption in general. We can see this in a comparison of Chinese and American eating habits.

Production of enough food to feed its population has been a constant problem for China throughout history. In traditional China, rice and a few vegetables were the standard fare for the masses of people. A piece of meat or fat was a luxury which had to be spread a long way. It is one of the accomplishments of the P.R.C. government that China now produces enough food to feed its 900,000,000 people. Yet the Chinese people are very much aware that theirs is still a poor country which cannot afford to be extravagent. Chinese tastes in food and cooking style have not changed from earlier times. The Chinese style of cooking reflects a long tradition of frugality and economic scarcity.

When you looked at examples of Chinese cooking, you probably noticed several things. Most noticeably, the Chinese use lots of vegetables and very little meat in their cooking. When meat is used, it is always shredded or chopped. In this way, a small quanitity can go a long way. The meats most commonly used are pork and chicken, or the organs of these two animals. These meats are the most common because they have always been the least expensive to raise. In contrast, beef is rarely used in Chinese cooking. This reflects an economic fact of life for the Chinese: in a country with little arable land, grazing

cattle took up too much space which could be used for more concentrated and productive vegetable cultivation.

By looking at Chinese cooking, we can also determine what food products the Chinese economy lacks, and what methods the people have developed to compensate for this. Beef, mentioned above, is one example. For the same reasons as there is little beef in the Chinese diet, there is also very little milk. But Chinese cooking takes advantage of substitute foods with the same nutritional value. Although they have little meat or beef, the Chinese grow large quantities of soybeans. From these beans, they make soy milk, to replace cow's milk, and "tofu", or bean curd, which they use instead of meat.

Resourcefulness and economy in food preparation are not attitudes confined to the poor people in China. Traditionally, the wealthy in society could afford more or better food, but they also have shown many of the same attitudes about waste. An example of this can be seen in the Chinese banquet dish, Peking duck. This meal is a luxury to the Chinese, and has traditionally been served to important guests as a sign of honor. But as this dish shows, luxury does not mean waste. As you have seen by studying a menu from such a banquet, the dish Peking duck makes use of everything possible, from the duck's head, to his feet. For the Chinese, it is not the expense or the rarity of the duck that makes it so special, it is the time and care it takes to prepare the dish.

American food is very different from Chinese. Its differences indicate contrasting economic conditions and a different standard of living. Unlike China, the United States has always been a prosperous country, a "land of plenty", and this is very clear in our eating habits. Americans traditionally favor heavy meals, with big meat portions. For many of us, the ideal meal is a big steak dinner. And it is possible for us to eat this way because because the United States has an abundance of good farmland as well as land

particularly suited for grazing. Cattle-raising is economically feasible for this country, while it is not for China. Even our tastes in desserts reflects our traditional prosperity. While the Chinese eat an almond cookie or an apple, Americans have rich, elaborate pies and cakes.

PART TWO

While the two countries' eating habits reflect their standards of living, they also reveal a lot about consumption habits in general. In China and the U.S., they way people eat tends to be the way they use all their resources.

Visitors to China today are always impressed with the thrift and conservation practiced by the whole society. The Chinese have a thorough recycling program. Leftover food is recycled to animals. On city streets, government workers sift through trash, sorting paper, potential fuel, and anything that can be reused. Each town has "honey bucket" men-- a euphemism for the men whose job it is to collect human waste for recycling to communes for fertilizer. While these measures are part of a government program today, they are really just the formalization of long-standing Chinese social habits borne of necessity.

Such extreme conservation measures seem bizarre to Americans, whose resources and economy have made much freer consumption possible. With few exceptions, such as wartime and depression, it has never been necessary for Americans to conserve resources. Up until the 1970's when the OPEC oil embargo forced all Americans to consider energy conservation, the American national attitude has basically been that there would always be plenty of whatever was needed. This has led to two characteristics. On the one hand, we have lots of garbage-- food, paper, bottles, plastic, tires, and junked cars to name some examples. On the other hand, we are always suprised when confronted by shortages. Conservation of natural resources is a difficult adjustment many Americans would rather ignore. While the Chinese accept rationing as a necessity,

Americans tend to resent shortages in fuel or water. The American attitude is such that individuals and companies seek ways around resource control. (During the gas shortage of the 1970's, people cheated in gas lines or hoarded fuel.) The government is just now beginning to invest in alternative energy sources.

The contrasts in our two cultures' ways of thinking warrants consideration. Who will be better prepared to deal with possible global restrictions of the future, a society that has adapted to conservation and cooperative effort or one accustomed to prosperity and self-indulgence?

APPENDICES

APPENDIX A

GUIDE TO SPELLING CHINESE WORDS: PIN YIN AND WADE-GILES EQUIVALENTS

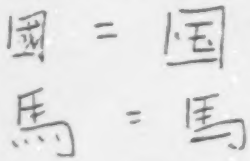
Until recently, most Western publications (books, newspapers, texts, etc.) used a system of pronouncing Chinese known as Wade-Giles (after the two men who developed it). The system was developed in the West for use by Westerners in writing Chinese words. It was not used by the Chinese. In the 1950's the government of the People's Republic developed their own alphabetic system as part of a project to facilitate education and literacy in the country. This system, called pin yin, was adopted by the United Nations in 1979 and is now the official method for romanizing Chinese. Since many texts are old enough to have used the old Wade-Giles system, this list of major differences is provided to facilitate map work, etc. Except where noted, pronounciation is roughly equivalent to English.

Pin Yin	Wade Giles	Examples
b	p	Beijing= Peking
c	ts	
d	t	Daoism= Taoism
g	k	Guangsi= Kuangsi
j	ch	Jiang Qing= Chiang Ching
j	k	Beijing = Peking
q	ch	Qing Dynasty= Ch'ing Dynasty
r	j	
s	sz	Sichuan= Szechuan
x	hs/s	Xian= Sian; xien=hsien
z	ts/tz	Mao Zedong = Mao Tse-tung
zh	ch	Zhong Quo= Chung Kuo

APPENDIX B : CHANGES IN THE CHINESE LANGUAGE

As students may have realized from their introduction to Chinese in lesson 7, it takes years and years of practice and memorization to master the basic 5,000 characters of the Chinese written language. In traditional China, learning to read and write was too time consuming and unproductive for the masses, whose main concern was raising enough food to survive. As a result, education, while highly valued by all, was in fact a luxury limited largely to the wealthy.

When the Chinese Communist Party came to power in 1949, it inherited the problem of a largely illiterate population. Like most developing countries seeking to modernize, the People's Republic was confronted with the task of raising the country's literacy rate quickly. In response to the problem, the government instituted two major reforms. The first of these changes was the introduction of pin yin, a system of spelling using the Roman alphabet. The government realized that one of the problems with learning characters was that there was no relationship between the way a character looked and the way it sounded. It was next to impossible to "sound out" a new word, as one does when learning alphabetic languages. In addition to facilitating mass literacy, the institution of a phonetic alphabet simplified translation of materials into foreign language and simplified international communication. At present in China, stores and street signs are written in characters and pin yin in order to familiarize people with the system. However, while the P.R.C. wants to supplement characters with a romanization system, they do not want to replace characters altogether. Characters are considered an integral part of China's cultural heritage. To lose them would be to lose a part of the country's national identity and individuality.

The second aspect of language reform instituted by the communist government to simplify education was the introduction of modified, or simplified , characters. The government took approximately 2,000 characters and remodeled them by decreasing the number of strokes (lines) in each. Complicated characters have thus been made easier to learn and remember. (Examples:  guo=country

 ma= horse)

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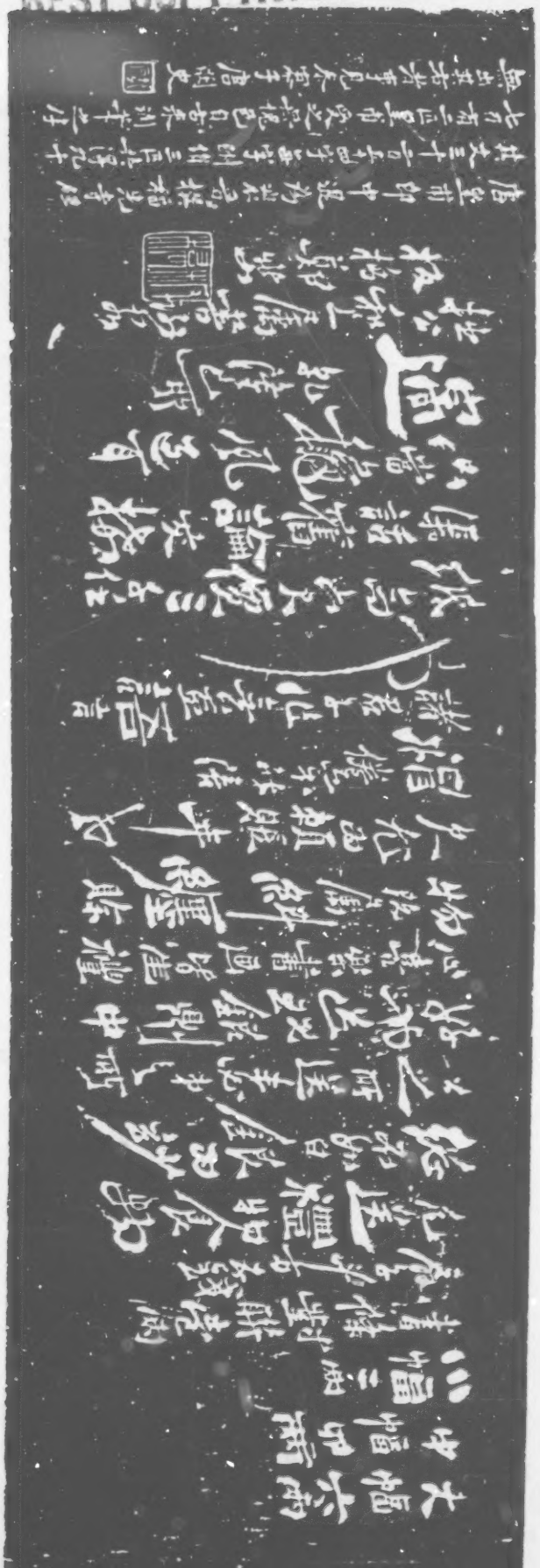

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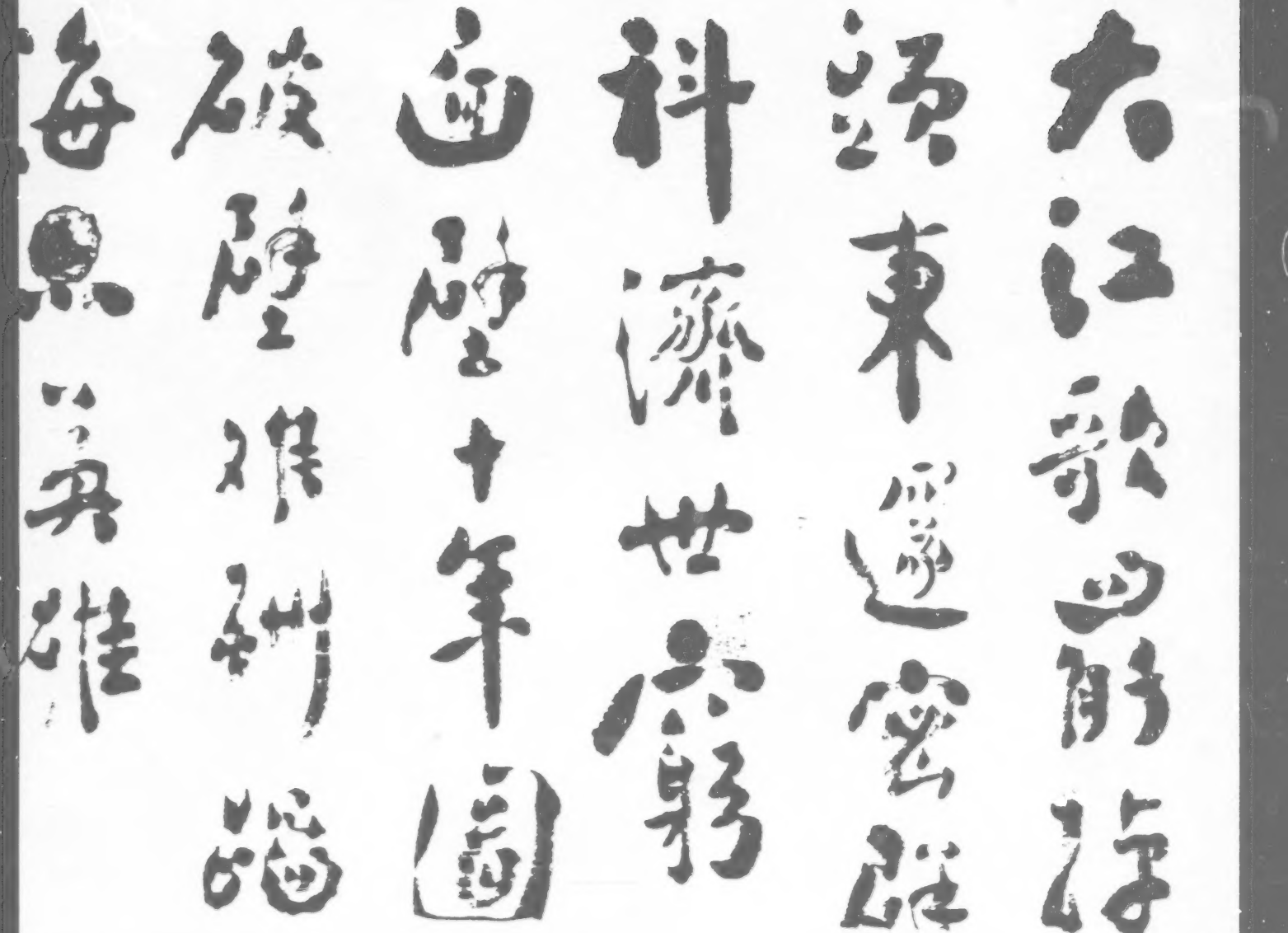

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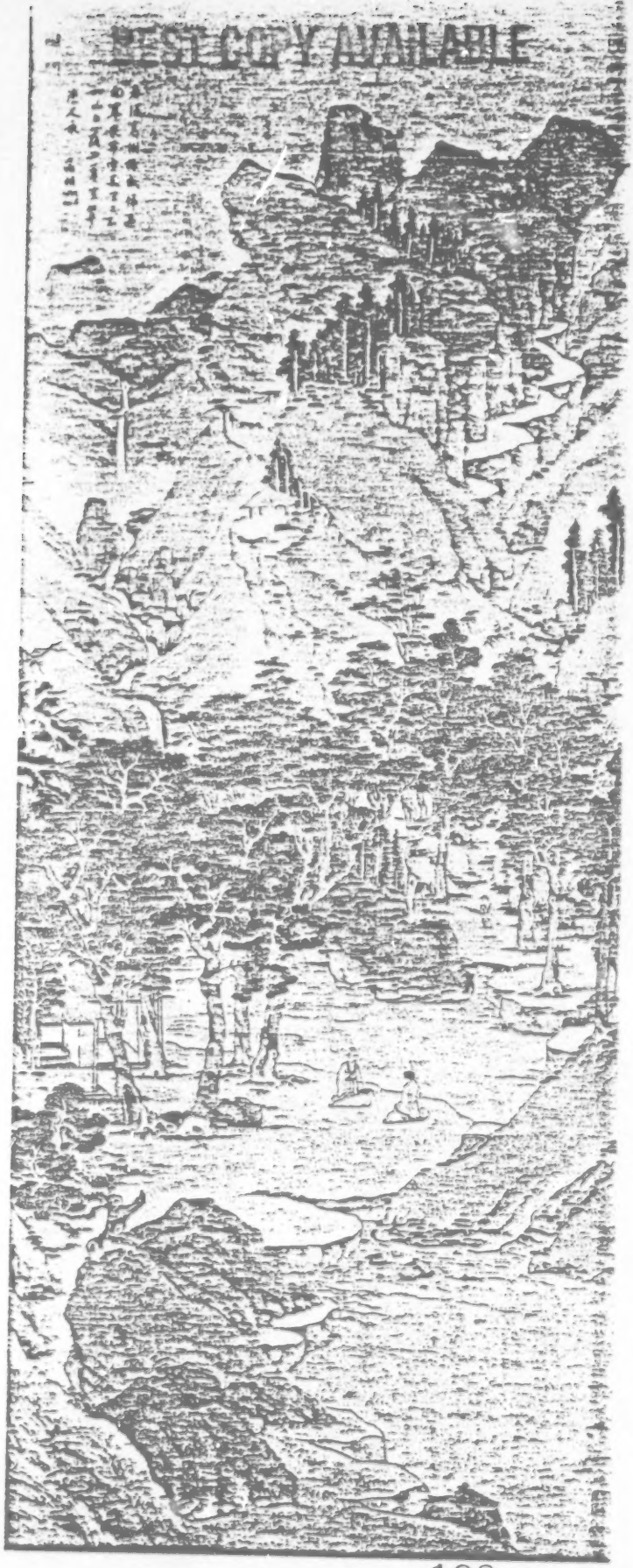

APPENDIX D:

TRADITIONAL LANDSCAPE PAINTINGS

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164 Huang Binhong. *Landscape.* Modern Period

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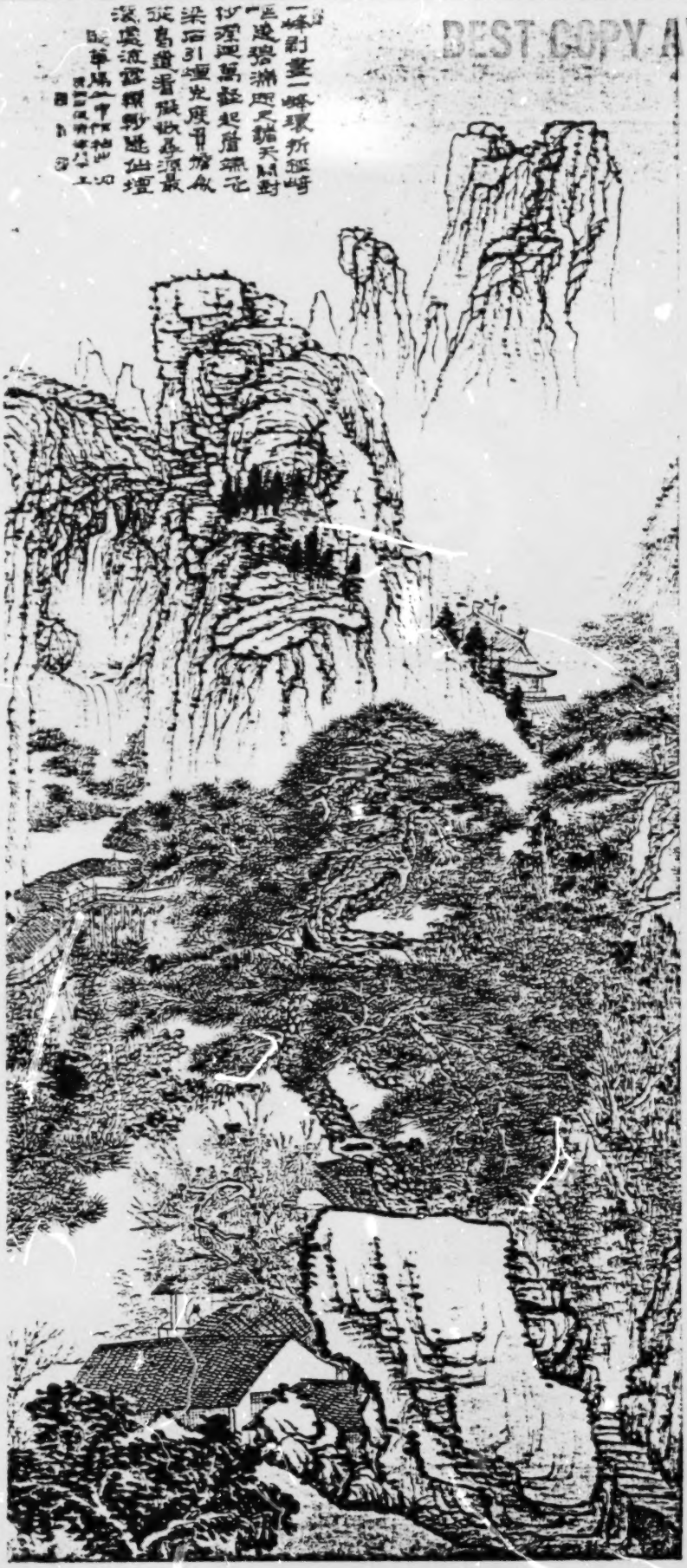

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184 Chen Chun. *Pomegranate Blossoms*

Ming Dynasty

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136 Wu Wei, *Fisher Fishing in the Autumn River*, Ming Dynasty

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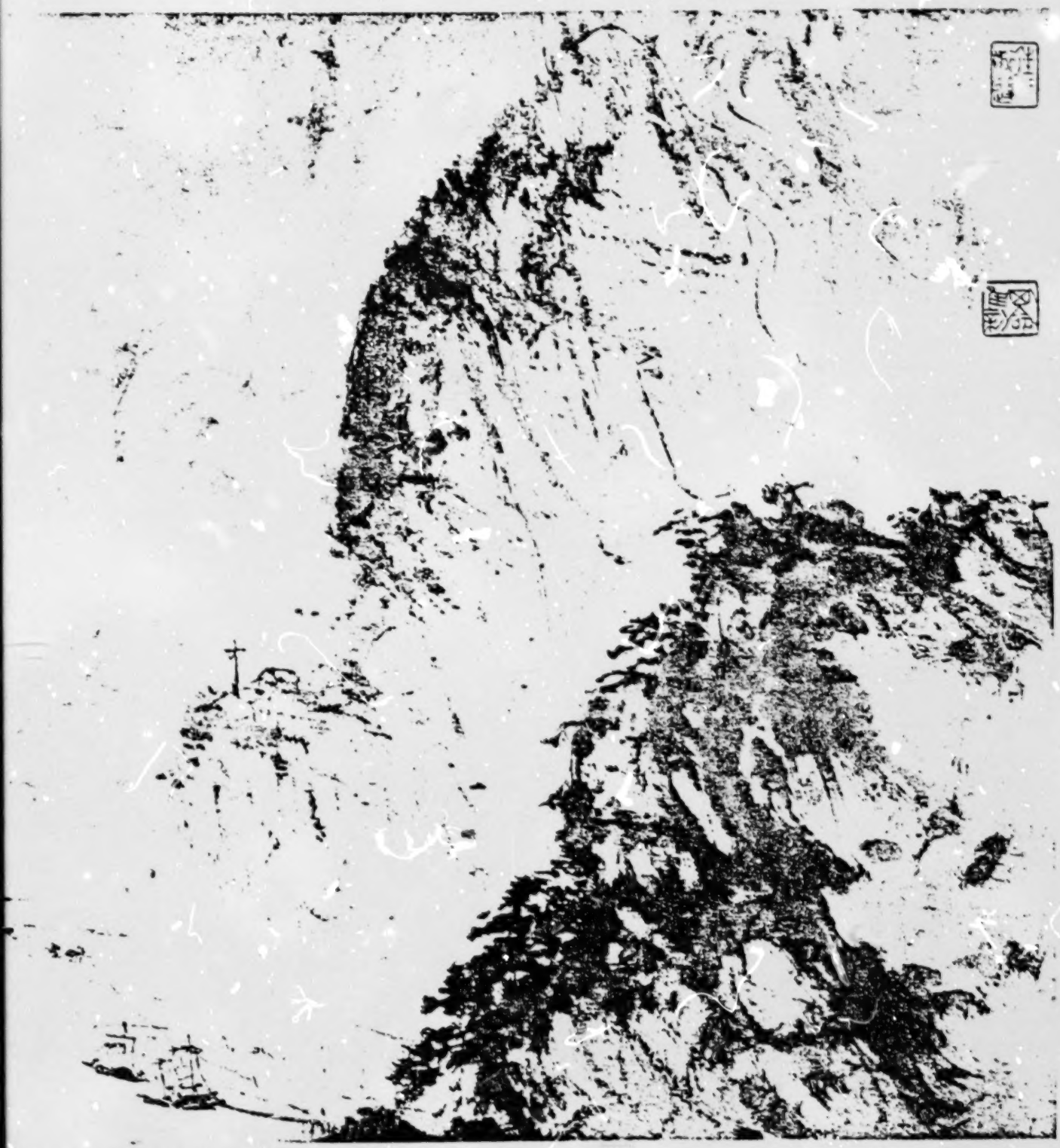

景色

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